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SOME OF THE LEADING PERIODICALS OF JAPAN

- 1 *Keizai Zasshi* (Economist)
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- 4 *Rikugo-Zasshi* (Cosmos) (Unitarian)
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- 6 *Kyoiku Jikken Kai* (Practical Educator)
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SOME OF THE LEADING SECULAR AND RELIGIOUS PERIODICALS IN JAPAN
 (See titles and character on other side. See also p. 647)

The Missionary Review of the World

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Old Series

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VOL. XIX. No. 9
New Series

SIGNS OF THE TIMES

A CHINESE NATIONAL CHRISTIAN CHURCH

A prominent missionary writes from China that a very conspicuous writer in one of the main newspapers of Peking, himself a Buddhist, has written a startling article in which he advocates the *establishment of the Jesus Church in China*. His argument is equally noteworthy.

He begins by calling attention to the present trend toward radical reforms. Then he notes that all important reform movements emanate from the West, and that when traced they are found to crystalize about a man or group of men; that these reformers, when they are studied as to the source of their ideas and inspirations, are found to be imbued with the Jesus' religion. And so the writer concludes that the surest way to promote reforms is to introduce and foster the Jesus Church and faith. But he also concludes that the reform work can only be successfully carried on in China by *natives*, not *foreigners*; and so he logically argues that some eminent man must connect himself with the Jesus religion, understand all about it, become imbued with it, and then become the representative head of it in China; so that all that is good about

the religion may find in a native Chinese who has the confidence of the empire and people a proper leader!

PASTOR UANG'S MANIFESTO

The recent publication of the manifesto of Pastor Uang Hsu-Sheng, of a San Francisco Presbyterian Chinese Church, is similar to this. The document was issued secretly to the Chinese Christians in Shanghai, and calls upon them to unite and form a National Church for the Chinese—"The Chinese Self-dependent Church of Jesus," to be controlled by the Chinese without any reference to foreigners. Pastor Uang declared in forcible phraseology that, as a result, "enduring prosperity and peace will be enjoyed by all, the Lord's Kingdom will speedily come to China, the masses will be influenced, our nation by this opportunity will turn from weakness to strength, and when our eyes have been rubbed awake, shall behold a most happy path before the Church, and fortune's road before the Chinese nation."

We can not but regret in this document an apparent lack of Christian spirit, a misreading of history, an evident jealousy of foreigners, an anti-dynastic spirit, and a magnifying of the nation's fame as a satisfying ob-

ject, but we rejoice at the emphasis placed on the obligation of Chinese Christians to make the Gospel known to their fellow-men and the recognition of the duty of the Church to become self-supporting.

In this new movement there are several hopeful signs: the love and reverence of the people for their teachers, their general conservative character, and their wonderful capacity for self-government and self-extension. Let us hope that this movement is of God, and that its outcome will be a new awakening of Chinese Christians to their responsibilities and privileges without costly mistakes due to ignorance and self-will.

CHURCH UNION IN CHINA

The union of Presbyterian churches is progressing in China. At Nankin one chapter in this history has just been written. As far back as 1899 the Southern Presbyterians overtured the other Presbyterian missions in China to meet and consider this subject. The responses were favorable; but the Boxer troubles postponed negotiations. In time they were resumed, being encouraged by favorable action on the part of the churches at home. One step toward a larger union is that just accomplished at Nankin by the missions of the Northern and Southern Presbyterians in Central China. The new Synod thus formed is called "The Presbyterian Synod of the Five Provinces." The two branches have established a union theological seminary at Nankin, and a weekly Presbyterian paper is published in Shanghai, under the editorship of Dr. Woodbridge, of the Southern Presbyterian mission. Dr. Davis, of the Southern Church, and Dr. Gar-

rett, of the Northern Church, have charge of the theological school.

A movement is also under way at Nanking looking to something broader than Presbyterian union. This is a federation by eleven branches of the Church, including the Disciples, Methodists, and Presbyterians, for educational purposes. The proposal is to establish a Christian university by this combination, which will compete successfully with the government institutions.

METHODIST UNION IN JAPAN

Recent attempts to bring together the four Wesleyan and Methodist bodies of Japanese Christians and English and American missionaries having failed, the American representatives have decided to merge, even if the English are not willing to join. At a session of joint commissions of the Methodist Episcopal Church and the Methodist Episcopal Church South, held in Baltimore, acting under authority conferred by the General Conferences, it was decided to establish the Methodist Episcopal Church of Japan, which in its polity will conform essentially to the American Methodist polity, but the details of which will be worked out at a General Conference to be held in Tokyo in May, 1907. The united Church will start with 100 American missionaries, 75 ordained Japanese preachers, 7,000 members, 39 schools and educational institutions of various grades, with 3,936 pupils, and a publishing house with \$200,000 worth of property.

GOSPEL PROGRESS IN KOREA

Dr. Horace Underwood baptized the first Korean convert in 1886. The last report gave nearly 10,000 com-

municants, and 22,000 catechumens. Hundreds more await only the visit of a missionary to be received. Ninety-two were baptized recently at a single service in Pyeng-yang.

From the beginning Korean Christians have been taught to love the Gospel and to spread it without pay among their countrymen. The believers meet in one another's houses until they are strong enough to build a church without foreign aid. The edifice is usually a very humble one, but as good as the houses in which the members live, and the people prize it, because it has cost them something, and is their own. The most competent man among them is selected as their leader, after consultation with the missionary, and he is responsible for the conduct of the work, without compensation, like a Sunday-school superintendent in America. After a while, when his whole time is required, he receives a small salary, about equal to what the average member of his parish lives upon, but the people pay it, and the work progresses.

REVIVALS, FAR AND NEAR

These continue to be reported. A number of Bengal young men and some Biblewomen and girls in Calcutta formed an evangelistic band, and went to Jhanjura Methodist mission. The people had to wade through water to get to the little island mission, but the throng was more than could be seated, and a great work was wrought, with blessing from the very beginning. The moral conditions of the people were awful. The men are half intoxicated all the time on the juice of the date palm, and the women are ignorant and superstitious, covered with charms to keep off evil spirits. But

over all obstacles the Spirit of God triumphed, and there was a great surrender of Hindu amulets and relics. A correspondent writes:

I never witnessed such a sight; in a few minutes drunkards and sinners of deepest kind were kneeling at the altar; and there was victory, victory, victory every day afterward. Our band took the villages, going from house to house. We were even invited into Hindu houses, where we held revival meetings. We left a band of blessed workers behind us as we came away, with many babes in Christ to be fed and nourished; and left rejoicing that God had wrought such victory through the little band of His own saved and filled ones.

A REVIVAL LEAGUE IN JAMAICA

In Jamaica a "Revival League of Intercession" has been formed, especially to plead for wider manifestation of the Spirit's power. There have been large gatherings, as at St. Catherine and St. Andrew Wesleyan churches, and great open-air meetings have characterized the movement. Over a hundred sought Christ at a single meeting. At St. Andrew over 600 professed conversion, and there has been a singular renunciation of worldly ornaments, with many other signs of a new life.

AWAKENING IN SHANTUNG

A letter received by Dr. Hunter Corbett from a native pastor in China tells of revivals in several churches in the interior of Shantung province. He speaks of the Holy Spirit coming upon one church resembling the day of Pentecost. Church members were awakened, some openly confessed that they had grown cold but now resolved by God's help to live new lives. Enemies acknowledged their wrongs and became reconciled. One meeting continued till long after midnight, praying earnestly for a blessing upon the Church and then upon the outside people. In one place the

children under ten years old organized a prayer-meeting and daily met for prayer.

In one district 54 new members have been added to the Church. At one church men fell upon the floor and called upon God to forgive their sins and give them new life. Their prayers were heard, and joy so filled their hearts that they subscribed money to support their own pastor and sent money to help needy Christians wherever found. In the Union College and Academy at Weihsien word has come that all but 4 of the 200 students are now enrolled on the Lord's side.

At one center 23 women were led to accept Christ, and all at once unbound their feet. At another center men and boys went to the surrounding villages to witness for Christ and plead with all to accept salvation.

GOSPEL TRIUMPHS IN GERMAN NEW GUINEA

The New Dettelsau Missionary Society (sometimes called Bavarian Missionary Society) is enabled to report most encouraging progress of its work in Kaiser Wilhelm's Land, the north-eastern part of the immense island of New Guinea. The work was commenced a little more than eighteen years ago by Missionary Flierl, who still continues in charge of it. Thirteen years he and the other messengers of the Gospel labored in faith without seeing any visible fruit of their efforts, and after seventeen years' labor only 15 of the natives had confessed their faith in Christ in public baptism. In the next year 58 baptisms could be reported, and during the past year the remarkable number of 175 natives has been added

to the Christian Church in the stations of the New Dettelsau Missionary Society in Kaiser Wilhelm's Land. The last report of the Society (1906) states that in New Guinea 17 ordained missionaries, 2 lay workers, and 1 lady worker are employed in 9 stations, and a new station is to be formed in the near future. The reports from the station Sattelberg are the most encouraging of all. The Kais, among whom it is located, came in large numbers and from great distances on the Saturdays, that they might be present at all services of the Lord's Day. Upon almost all stations boarding-schools have been opened, and the missionaries are unanimous in the acknowledgment of their value. It is only through them that the wild native children become accustomed to discipline and learn to do regular work in field and garden. The number of pupils in these boarding-schools was about 255, and very few girls could be persuaded to attend. Men likewise are far more numerous among the converts than women. The missionaries are still greatly worried on account of the loose marital relations among natives and young Christian Papuans.

SIGNS OF REVIVAL IN BORNEO

For many years the islands of Borneo were the field where the faithful missionaries of the Rhenish Missionary Society saw the least fruit of their labors. Now Missionary Zimmermann sends the following joyful report from Kwala Kuron: "It really seems as if a change is at hand. In Tumbang Musang, on the Miri River, I received 41 heathen into the Church on March 21. The glorious and blessed meeting was held in the home of the great chief. All the candidates for baptism

had received their instructions from the native evangelists, Hiskias and David. Among them are four chiefs of Miris, whose subjects are ready to follow them. The aged chief, Tamangong Pandong, joins me in the firm hope that all Miris will believe in Christ within a few years. God grant it. The congregation at Musang, now numbering 51, has sprung into existence almost in a moment. In three months I expect to baptize another large number of Miris." He also states that the movement toward Christ is apparent in all villages of the Miris, and that Chief Nicodemus of Tumbang Manjoi, who was baptized a short time ago, begs that a Christian school be started in his village.

FROM ISLAM TO CHRIST

At the great Mohammedan College, El-Azhar, in Cairo, thousands of students are annually prepared for service as missionaries of Islam. In view of such an output, it is not surprising that Mohammedanism is rapidly gaining upon heathenism in Central Africa. While the messengers of Christ are tardily sent forth by twos and threes, the ground is being rapidly covered by hundreds of messengers of Mohammed, the result of whose labors is to make the entrance of the Gospel tenfold more difficult. Such facts render all the more significant an event which took place a few weeks ago, when a young Moslem sheik, one of the most gifted of the Azhar students, publicly avowed his faith in Christ. Before Lord Cromer, at the British Agency, and in the presence of two leading officials—a Moslem Minister of the Interior, and a Kopt Minister of Foreign Affairs, who happened at the time to call on Lord Cromer—this

young man passed through the ordeal of cross-examination and signed a statement to the effect that he had decided of his own free will to remain a Christian. This he did knowing that the cost must be not only loss of wealth and position, but separation from his father and relatives, to whom his act has brought bitter disappointment and (in their eyes) disgrace. The event has caused a profound sensation among the Moslem population, and his European friends have advised the young sheik to voyage to England.

IS ROME TO CAPTURE AMERICA?

There was held some time ago in Washington a notable assembly of Roman Catholic leaders, who met as the Third Missionary Conference. The purpose of the Conference was to plan, among other things, for the conversion of America to Romanism. If the reports given out are correct, this Conference adopted a policy radically different from any heretofore used. A motto was blazoned, reading: "We have come, not to conquer, but to win." Among the topics discussed one will serve as a sample: "How to Reach the Devout Protestant New Englander." It appears that the astute priests composing this Conference decided that controversy and attack, as used in the past, have not been successful weapons, and that something new in the presentation of their ecclesiasticism must be tried.

JOHN R. MOTT IN SOUTH AFRICA

Lovedale has recently been visited by Mr. John R. Mott, the General Secretary of the World's Student Christian Federation, and Miss Rouse, the secretary for the work among women students. Other native institutions had to be invited to send delegates to

Lovedale, and in response 50 students walked over from Healdtown to attend the convention; and Pirie, Engwali, and Lesseyton, were also represented. There were also present a large number of ministers, missionaries, teachers, and other Christian workers, both European and native, from the Anglican, Dutch Reformed, Presbyterian, Wesleyan, Moravian, and Baptist Churches, the Salvation Army, and the South African General Mission. The meetings were held in the Main Hall and the Muirhead Hall at Lovedale, and these large buildings were thronged with an audience gathered from every tribe and part of South Africa.

In preparation for the convention the Lovedale staff and students had met frequently for prayer. The meetings were looked forward to with keen interest, but they surpassed every expectation. From beginning to close it was felt that the Spirit of God was working in our midst. The addresses were very direct and searching. Every word went home. The stillness of the audience was sometimes intense as Mr. Mott pressed home upon the conscience his messages, seeking to awaken a sense of sin and the need for Christ. Miss Rouse also spoke with equal power to the girls and at the general meetings.

In response to these able and earnest appeals a very marked impression was made on the students. Large numbers surrendered themselves to Christ. The missionaries and Christian workers who were present felt that a great responsibility was laid on them to follow up the work then done, and to secure by prayerful instruction and guidance the permanence of the results. Immediately after the last public meeting of

the convention, Mr. Mott met with the Lovedale staff to consider plans to secure this.

On the closing day of the convention, meeting of Church members, candidates, and recent converts was held, at which Mr. Mott pressed upon the students then present the claims of Christ to their service as active Christian workers. In response to the appeal over fifty students volunteered for this service. Arrangements are being made for the instruction and training of these volunteers.

THE AMERICAN PACIFIC CABLE

The new electric link between America and Asia was completed in July, and a congratulatory message from the Mikado to President Roosevelt was flashed under the Pacific. This cable will be of great benefit to our missionaries in Asia and in the Pacific Islands. The news of deaths, dangers, of needs and of triumphs, can be brought home at much less expense and in less time than formerly.

Five years ago John W. Mackay, president of the Commercial Pacific Cable Company, offered to construct a cable 8,000 miles long, connecting the Western seaboard with Guam, Manila and Japan. The government was unwilling to undertake the work, and it took a year to eliminate this opposition. Three years ago the cable to Manila was put in operation, and now the cable between Guam and Japan. Apart from its political significance, the Pacific cable is a splendid commercial achievement. It brings nearer together the peoples who dwell as far apart as the east is from the west, and so adds to the feeling of neighborliness between America and the Orient.



SOME OF THE INFLUENTIAL NEWSPAPERS IN JAPAN

1. *Japan Daily Mail*. 2. *Japan Times*. 3. *Mainachi Shimbun*. 4. *Chuo Shimbun*. 5. *Nippon*. 6. *Osaka Asahi Shimbun*. 7. *Tokyo Nichi-Nichi Shimbun*. 8. *Kokumin Shimbun*. 9. *Miako Shimbun*. 10. *Jiji Shimpo*. 11. *Hochishimbun*. 12. *Tokyo Asahi Shimbun*. 13. *Tokuin Shimpo* (Presbyterian). 14. *Kyoto, Japan Baptist Record*. 15. *Gokyo* (Methodist). 16. *Yorodie Choho*.

INFLUENCES THAT ARE MOLDING JAPANESE THOUGHT

BY THEODORE M. MACNAIR, TOKYO, JAPAN
 Missionary of the American Presbyterian Church

In accounting for the remarkable progress made in Japan during recent years, large emphasis must be placed upon the influence of literature, particularly periodical literature. These influences are second only to those of

the schools, which have made of the Japanese people a nation of readers.

The *Meiji* era had scarcely begun, thirty-eight years ago, when Japanese periodical literature took its rise contemporaneously with public speaking;

and if at the first it was crude, and played little part in the shaping of popular thought, that condition did not last. Rapid literary development took place, and now, a generation later, it makes a fairly creditable showing. In 1898, the thirty-first year of *Meiji*, there were 829 newspapers and magazines published; but five years later these had increased to 1328; and figures for 1905 show not less than 1500 as the present aggregate. Moreover, there are some among the more influential of the Tokyo dailies that have reached a circulation of a quarter of a million of copies.

All varieties of opinion, secular and religious, are provided, through this medium of periodical literature, with the means for exploitation; but in Japan as elsewhere the results are widely varying. The secular journals, especially those of Tokyo, are in the lead, as the great molders of public opinion. With their machinery for news gathering, manipulation (!), and scattering, through the agency even of the *gogai*, or "extra," they justify the claim that they are fully "up-to-date."

The *Jiji Shimpō*,* or "Record of Current Events," is the one most widely read journal, and the most reliable. It was established twenty-three years ago, as an independent organ, by "The Great Commoner," Fukuzawa, a name to make the fortunes of any newspaper. †

When the *Yomiuri* was started in 1874 its aim was to provide a *Shimbun*, or newspaper, which the middle and perhaps the lower classes would

be able to read; but in order to do this, the use of Chinese ideographs in its columns needed to be supplemented by that of the syllabic Japanese *kana*, placed alongside. More recently the literary style of the periodical has been materially changed, and its circulation is now mainly among people of the higher grades of culture.

The *Nichinichi Shimbun*, or "Daily News," a third journal belonging to the early group, edited by the former Congregational pastor, Mr. Yokoi, has been endeavoring to bring about a union of "the two greatest statesmen in Japan," Marquis Ito and Count Okuma, with a view to their taking up conjointly the reins of government, in place of the present cabinet.

Another paper of independent political views is the *Asahi*, or "Morning Sun," which dates from the year 1888, tho '83 saw the rise of its Ōsaka counterpart, of the same general management. The Ōsaka *Asahi* is the most influential newspaper published outside the capital. The Tokyo *Mainichi** was begun in Yokohama in 1870. This, the oldest of all the Japanese dailies, has for editor "a democrat to the heart's core" in the person of Saburo Shimada, who is also a Christian, and has long been politically prominent. He was a member of the first Japanese Parliament in 1890, and has represented a constituency ever since, serving through several terms as vice-speaker of the Lower House.

Of distinctively government organs other than the *Kwanpō*, or "Official Gazette"), there are at the present time none, unless the *Kokumin*, or "Nation," may be so classed. It is controlled by one of the most conspicuous personalities of the Tokyo

* See number 10 in illustration page 647.

† There are others that have been longer in existence, dating, indeed, from the early seventies, and among them the *Hochi* ("Intelligencer") and the so-called *Yomiuri*, both of which are friendly to the Progressive Party known as the *Shimpō*.

* See number 3 in cut on page 647.

press, Mr. K. Tokotomi, who has been a staunch supporter of the Katsura ministry, and in general of political policies which place especial emphasis on the prerogatives of royalty. The *Kokumin* was outspoken and unequivocal in its defense of the peace of Portsmouth, and as a result enjoys the distinction of having had its offices invaded and its presses destroyed by the Tokyo mob.

The *Chūō Shimbun* ("Central News") upholds the party-cabinet principle as opposed to the prevailing theory that the holders of ministerial office are responsible to the Emperor alone. It is, therefore, attached to the fortunes of the *Seiyūkai*, "the Model party," which was founded five years ago by Marquis Ito and the leaders of the old *Jiyūtō*, or Liberals.*

There is one daily paper edited and published by Japanese, entirely in the English language—namely, *The Japan Times*. It is a creditably conducted journal, and the only eight years old, has numerous patrons from among the Japanese, as well as in the foreign community. *The Japan Mail*, however, under foreign management, is recognizedly the leading English newspaper, and has been so ever since its establishment in 1865. Its present editor is the well-known Captain Brinkley, a retired English army officer.

* The remaining Tokyo journals which are deserving of mention on account of the popular support they receive, are the *Miyako* ("Metropolitan"), a society sheet, the *Chugai Shogyo Shimpō*, a journal of home and foreign trades, and the *Nippon* (Japan), a guardian of Confucian and otherwise conservative principles; also the *Denshō* (Telegraph), the *Niroku* (Two Six) and the *Yorozu Chōhō* ("Morning Report of Ten-thousand Matters"), the two latter being somewhat on the yellow order. The name *Niroku* is due to the fact that the paper was started in the twenty-sixth year of Meiji—i.e., in 1893.

Japanese Magazines

Magazine literature can not be said to have developed in Japan correspondingly with that of the newspaper class. There has been no lack of enterprise in this direction, but the patronage secured is as yet relatively small. Still, there are some magazines which pay well, and among them the *Taiyō*, or "Sun,"* which was begun as far back as 1887, and easily takes the leading place, with a monthly circulation of a hundred thousand copies. It is a "faithful exponent of Oriental affairs, especially devoted to commerce and industry," and it makes its appeal to foreign, as well as Japanese, readers by means of a somewhat extended section in English. It commands the work of the best Japanese writers, as a result partly of the financial inducements it offers, and also of the wide hearing it is able to guarantee.

The *Jidai Shichō* ("Topics of the Times") is similar in character to the *Taiyō*, tho more general in scope, and is likewise a forum in which the best of contemporary literature is appearing from month to month.

The *Keizai Zasshi* is a magazine of economics, with which the name of the late Dr. Taguchi, an ardent free-trader, was for years connected. It has been an agency of undoubted value in the development of modern Japanese finance, and has stood equally for the right as regards economic morality. It is always a good thing when a periodical of such large influence gives utterance to the caution against luxury, which a successful society is sure to need sooner or later. The words "sleeping on fagots and toiling to exhaustion" are suggestive of the high purposes of the Japanese

* See Frontispiece.

people at the beginning of the late war; but victory added to victory, with practically no experience of the discipline of defeat, made industry and economy lose somewhat of their charm as subjects of wide public comment, and the elegance and lavishness of what is called the *Genroku* period of two hundred years ago sought revival in fashionable circles in ways too signal to be ignored. As a result there were some, and perhaps many, Japanese, who may be said to have acquiesced almost cheerfully in the failure to exact an indemnity from Russia.

The *Keizai Zasshi* has its rivals, however, foremost among which is the *Toyo Keizai Shimpo*, or "Oriental Economist," under the careful editorship of one of the younger finance writers of the day, Dr. Amano, a professor in the private university (of Waseda) founded by Count Okuma.*

There are, further, a number of educational periodicals, the most prominent being the *Kyōikukai*, or "Educationalist," a somewhat caustic critic of educational affairs and their management, the *Kyōiku Jidai* ("Educational Age") and the *Jogaku Sekai*, or "Female Educational World." It is indicative of progress, to say the least, that a woman's magazine in Japan should contain articles on such subjects as "The New Energy Among Women," "New Occupations for Women," and "The Renovated Home of the Twentieth Century"; and it is not a little startling from the viewpoint of Old Japan to read of the modern girl graduate not marrying as readily or

as early in life as her mother did, because of "a certain love of independence and liberty of action, a taste for which she acquires while at school."

Another publication of this same class, the *Kyōku Jikkenkai* ("Practical Educator"), protests repeatedly against "the tendency to theory spinning," now so noticeable, an evil which might be avoided if "the badgers which belong in the same hole"—that is, the educational authorities and the men who do the work, the leading teachers—could be induced to theorize in company.

Higher education has its medium of influence, in so far as periodical literature is concerned, in what is issued from time to time by the universities, the Imperial in particular, whose organ is the *Teikoku Bungaku*, or "University Literary."

A writer in a Buddhist magazine, the *Chuo Koron*, has affirmed similarly, and with reason, that "the literary world (of books) is at present marked by the absence of life, the books published are in no sense great books, they are not the result of the pressure of great thoughts demanding expression in words, there are many bookmakers, but few book writers." This is scarcely what one would expect to find in a country so much alive as Japan has shown herself to be in other directions, and the statement is perhaps extreme; but it is a good sign that the defect to which it points should be recognized.

There is a constant and increasing inflow into Japan of foreign literature, however, particularly English. In fact, the imports of English printed books nearly trebled between 1901 and 1903, while for German and French they remained practically the same, and the

* Of magazines devoted more especially to the interests of business men, the best is perhaps the *Jitsugyo no Nihon*, or, "Industrial Japan," which exercises a wholesome influence in the direction of sound business methods, an influence particularly necessary now that the war is over, and a new era of trade expansion has begun.

latest available figures (in *yen*) stand relatively at 371,000 for English as compared with 94,000 German and 15,000 French. This drift in favor of English will no doubt continue, as is indicated by the steadily increasing place that is given to English study in the schools. Nitobe, the author of "Bushido," has been quoted as saying that "the Christian and Western moral ideals must be the standard for the future in Japan, and the most immediate and practical means for disseminating them, besides personal influence, will be the study of English literature. New Japan will receive her greatest impetus toward the new ethics through the desire, which is universal, to learn English, not as a language alone, but for the benefit to be derived from it in the formation of character." There is a magazine called *Eibun Shinshi* ("The Student"), which is doing much to stimulate this desire, and at the same time provide a means for satisfying it. The leading spirit in its management is a Japanese lady, Miss Ume Tsuda, a graduate of Bryn Mawr and now principal of one of the leading schools for girls.

Along with the above statement by Dr. Nitobe may be placed one from Miss Tsuda's own pen, regarding the attitude of Japanese statesmen toward Christianity, and hence toward the schools where Christianity is taught. "The most of our statesmen, even tho they profess no belief themselves, are willing nevertheless to encourage and help the spread of the Christian religion and the religious spirit, and they readily acknowledge the good influence thereby exerted on the masses of the people."

A few years ago the secular Japa-

nese papers contained frequent articles on the ethics of Buddhism, written by men of contemporary prominence; while now the same writers and others of like standing in the community are commenting quite as favorably and in the same public way on the various Christian ideals, ideals that have been brought forcibly to their knowledge through the reading of English authors, Tennyson, Wordsworth, etc. The change is noteworthy because of the non-Christian profession of these men, and at the same time of the recognition thus accorded to Christianity in quarters where it was formerly treated as a negligible quantity. In the fall of 1900, when a general missionary conference was in session in Tokyo, certain papers were asked to give space to reports of the proceedings, and replied that if dissensions arose they would be glad to do so, but not otherwise!

Religious Influences

It remains to consider the literary influences that are of a distinctively religious character; for these, while relatively limited in extent, in Japan, as elsewhere, are nevertheless making their mark upon the national life in an increasingly positive way. The secular papers may number their readers by the tens or hundreds of thousands, while the religious are reaching to hundreds only—twelve, fifteen, twenty-five; and yet the disproportion, as measured by the effects produced, are by no means so great as such figures would seem to indicate.

Religious literature, as at present produced, is mostly due to Christian enterprise, tho there are some notable exponents of Buddhism among current books and periodicals. They are

in striking contrast, however, to the number of Buddhist believers, as these are compared with the combined total of Christians, the latter a hundred and fifty thousand, the former some twenty-eight millions!

As for Buddhism, the reform element is practically the only source within it from which modern literary influences proceed. The apathy in matters of faith, which may be affirmed of the great majority of enrolled Buddhists, does not conduce to the acceptance of new religious ideas, or favor such innovations as religious periodicals with which to circulate them. But there are some who desire that the creed of Shaka may be revised to suit modern conditions, and who have adopted the usual literary means for securing a hearing with this end in view.

One noteworthy book has recently been published, which sets forth Buddhism in its actual or historical form, and also as an esoteric ideal, under the title, *Genshin Buttsu to Hōshin Buttsu*. Its author is the professor of comparative religions in the Imperial University, Dr. Anezaki, "one of the most interesting figures in the modern religious world." He believes that a composite of the higher truths of Buddhism and Christianity is practicable, and would provide, if made, an ideal religious system, and one that the civilized world might readily accept.

In the field of periodical literature, the foremost exponents of this Neo-Buddhism are the *Chuo Koron* ("Central Review"), already mentioned, the *Shin-Bukkyō* ("New Buddhism") and the *Kyūdō*, or "Seeker after Truth." It may be said of these and other such publications that they rarely contain anything pronouncedly optimistic, or

of a specifically constructive character. The rôle of critic is the one they commonly adopt, and the following will serve as a sample of the kind of criticism that is offered:

Priests have of late been freely distributing amulets among the soldiers, and when acting as army chaplains, they bear the name of *imonshi* (comforters); but how many of them are there that have any real faith in the efficacy of the religion they profess?

As bearing on this very matter of the traffic in charms and on divination in general, a government proclamation in December, 1905, forbids it *in toto* on pain of fine or imprisonment.

A symposium on the subject of the immortality of the soul was recently given in the columns of the *Shin Bukkyō*, in which a hundred and twenty or more persons took part—scholars, literary men, and religious teachers. "Not knowing life, how shall we know death?" said the Confucianists, quoting the master; whereas to many it was all as "a fire on the opposite bank of a river," a matter of no personal concern. But the leaven of Christian opinion appeared also, with its larger hope, the hope that must ultimately prevail, as against the negations of Buddhism, or of Western materialistic philosophy Japanicized, or the impersonal and colorless joy of "living on in the race."

The collection was of value, as showing the views of representative Japanese concerning this matter. And yet among fighting men there were few at the front who, to quote a commanding officer, did not pray daily to some divinity, and who were not more or less susceptible to religious influences, such as were exercised in connection with the army work of the

Young Men's Christian Association. The fact of prayer put up by practical men may not indicate a belief invariably in the existence of a future state, but the inference is usually strong in that direction.

The *Kyūdō* is the organ of a pietistic reactionary, a priest by the name of Chikazumi, who, while not breaking with the great Hongwanji sect, to which he belongs, is nevertheless striving to correct its abuses, and is propounding to this end a religion of the spirit, which is noticeably Christian in the terminology it employs, and in some of its ideas, as also in the methods adopted for its propagation. Already, for example, a fund has been well started toward the erection of a large building in Tokyo for the use of a Young Men's Buddhist Association.

With regard to the literature of Christianity, the following are the principal periodicals, representing the several churches—Greek, Roman, and Protestant. The *Seikyo Shimpō* ("True Doctrine News") and the *Koye* ("Voice"—the "Revue Catholique") are the organs respectively of the two former. Those of Protestantism are more numerous, owing to denominational differences, but their number is not so great as one might expect. Protestant Christians in Japan are gathered, for the most part, into but four general groups: the Presbyterian, the Congregational, the Episcopal and the Methodist, with ten or twelve thousand communicants in each; and each group has its leading religious paper, or perhaps two. The *Fukuin Shimpō* was until recently the only representative of Presbyterianism of any prominence, the *Kirisutokyō Sekai* ("Christian World") has stood

for Congregationalists, the *Nichiyō Sōshi* ("Sunday Miscellany") for the English Episcopalians, and there is also the representative of the American branch of the Church, the *Kirisutokyō Shuho*, or "Christian Weekly," and the *Gokyō* ("Advocate") makes its way into the hearts and homes of Methodists. A Baptist paper, the *Kyoho* ("Record"), should be added to the list, as representing the relatively small but active Baptist denomination. Besides these there are influential papers published by the Young Men's Christian Association, the *Kirisutokyō Seinen*, for example ("Christian Young Men"), and one, the *Meiji no Jōshi*, for the Young Women's Association; while the temperance interest is well maintained by the *Kuni no Hikari*, or "Light of Our Land." But the oldest of all the Christian periodicals now in existence, and the one of by far the largest circulation, about fifteen thousand a month, is the *Yorokobi no Otozure* ("Glad Tidings"), which is at once a Sunday-school paper and a messenger as well of religious truth for readers of all ages. Its editor for more than twenty years has been Mrs. E. R. Miller, of the mission of the Reformed (Dutch) Church.

Furthermore and outside the range of orthodoxy, there is the *Rikugō Zasshi* ("Cosmos"), which, altho originally conservative, is now an organ of Unitarianism. It was united some years ago with the *Shinri*, or "Truth," a monthly which had been previously conducted by the representatives of the Protestant-Evangelical Missionary Society of Germany.

Personality is more or less a feature of this Japanese religious literature. The names Takagi, Imai, Motoda, Ha-

rada (L'Abbe) Ligneul, not to mention others, are all familiar ones, both within and to some extent outside the respective church spheres, to which their bearers belong; but there are three of exceptional prominence, beginning with that of Uemura, which has the *Fukuin Shimpō* for its background. And the *Shinjin* ("New Man") reflects the varied and at times startling views of a well-known Congregational liberalist, the Rev. Ebina; and, further, Mr. Uchimura Kanzo, an ecclesiastical free-lance, tho one who is devotedly Christian, is reaching a large number of readers through his paper, the *Shin Kibo*, or "New Hope."

The make-up of this religious journalism is naturally somewhat kaleidoscopic, and yet among the similarities which obtain there is one strain of sentiment running through all of it, and through the secular periodicals as well, a sentiment to be expected indeed at this juncture, which deals with the responsibilities the war and its successes have brought to the nation. How to prove equal to them in statecraft and morals is the great question, but one that is approached in a spirit of strong optimism. The responsibilities are seen to reach beyond the territorial limits of the empire, and the foundations are now being laid for their exercise, with Ito at the Korean capital and Komura in Peking, and, in a spiritual way, with the provision for aggressive missionary work that is making in the various religious bodies.

The Buddhist *Chuo Koron* proposes a rendition of the Buddhist Scriptures into the colloquial of the people of Korea and China, and of Japan also, in order that they may become a means of Buddhist propagandism, similar to what the Bible has been in

the propagation of Christianity. "Now is the time," it declares, "for Buddhists to go in and win, and it is earnestly to be hoped that they will show themselves possessed of the energy, the enterprise and the sense of responsibility required for the full utilization of their unique opportunities."

On the other hand, the adherents of Christianity are convinced that the opportunities are theirs instead. "No patching up of old garments with new material, such as is being attempted by the new Buddhists, will answer," says the *Kirisutokyō Sekai*. "Christianity alone can serve our purpose at such a time as this." Hence the increased budgets, on which the *senjo dendō*, or after-the-war evangelism, must be made to depend.

At the same time voices are raised in some quarters for the assertion of a nationalistic spirit on the part of Christians, the outcome of which should be a rapidly decreasing dependence upon help from abroad in the maintenance of the Church life already organized. The *Seikyo Shimpō* is one of these. "The war has tended to deepen faith and to strengthen resolution" are its words, and the time is ripe for "financial independence." And the *Fukuin Shimpō* has taken the lead among Presbyterians in the same direction. The advocacy of this high aim is at times, however, so earnest as to be fairly chauvinistic, and to obscure the necessity for greater resources, and more of "the sinews of war," than Japanese Christians as yet possess, if the evangelization of the non-Christian millions is to proceed at a rate to correspond at all closely with the favorable conditions obtaining at the present time.

This is the view of a new Presbyte-

rian organ, the *Dai Nihon*, now *Kirisutokyo Shimpō*, or "Christian News," which is conducted by a number of the younger ministers of the Church. It contends for the fact of a race brotherhood that shall manifest itself in religion, as in secular affairs, and insists that it is a false and reactionary patriotism, which calls for exclusiveness in either direction. *Sekai no Nippon*, or "The Japan World," is a phrase now constantly appearing in the columns of magazines and newspapers and in the addresses of public men, and it is a strange anachronism for any section of the Christian Church to be found clinging to the *Yamato Damashii*, or Japan spirit, of the past. A new *Yamato Damashii* of larger conceptions and a wider horizon is an outgrowth of the war experiences, and to yield to its dominance is obviously the duty of the hour.

The fact that Christianity has been coming steadily into its own as an element in the composition of this spirit, and as a force to be reckoned with in the movements to which it is giving rise, has been pointedly shown in connection with the work for soldiers carried on by the Young Men's Christian Association, already referred to. It is well known that the Emperor of Japan made a donation of ten thousand yen (\$5,000) a short time ago toward this Christian effort, and there appeared subsequently in the *Jiji Shimpō* the following statement with reference to the gift, which merits quotation in full:

Altho the Christian religion is of recent introduction, the improvement it has effected in Japan's moral condition, and the influence it has had on the minds of the people, are very great. No one can deny

the great good accomplished by the believers of that religion, in establishing charitable institutions, in assisting in the progress of the nation, and in promoting the happiness of the poor and helpless. There are already many schools and colleges in the country, both for boys and girls, which are supported entirely by Christians. As for the charitable institutions, excepting those founded by the government, it is not too much to say that they are all the result of Christian enterprise. These had their origin during the time of peace. And now in the time of war the Y. M. C. A., an association of Christians, was the first to send its members to the front to comfort the soldiers in various ways, and the good which it has done for them can not be estimated. Such enterprise needs money, as well as ability. However earnest its agents may be, if they are not supplied with sufficient funds, their efforts can not bring forth the largest results. This doubtless is what the Emperor feared, and hence his munificent gift.

Here certainly was an act calculated, whatever else may be said of it, to break down prejudice against Christianity in the minds of many. What his majesty thus favors must be worth looking into, and not merely the Y. M. C. A. as a particular organization, but rather the faith in general which it represents. As in Manchuria, it was not the *Seinenkai* (Young Men's Association), but "Yaso" (the colloquial for Christianity), which the thousands of soldier beneficiaries talked about, and wrote home about, and to which they were profoundly grateful, so now it is the whole which benefits from the appreciation shown to the part.

The incident falls in line, therefore, with much else that is transpiring, notably the Japanese-English Alliance, and the intensified associations with Christendom which that great stroke of policy and statesmanship stands for. Will the outcome of it all be the more rapid enlargement and upbuilding of the Church of Christ? It is safer, no doubt, not to prophesy; and yet forces very tremendous are at work in Japan, and the tides are at the flood.

SHOULD WE SEND MORE MISSIONARIES TO JAPAN?

BY REV. E. H. JONES, JAPAN

Missionary of the American Baptist Missionary Union

The two largest denominations of Protestants in Japan—viz., the so-called Japanese Christian Church, comprising a union of all the branches of Presbyterians and the Congregationalists, the two together making about 22,000, or nearly one-half of the whole number of Protestants—have at their recent representative meetings taken action that will take most of the churches and out-stations from the fostering care of the missions and put them under the direction of the Japanese Home Mission Societies of these respective denominations. And, further, this action was accompanied by such an expression of opinion relating to direct missionary work that certainly in the above denominations, and to some extent in the other Protestant bodies as well, it will create a strong deterrent influence against missionaries engaging in direct evangelistic work. There is also a movement projected by a few strong Christian leaders, who are termed by some “the elder statesmen” of the Christian community, to promote the union of all the denominations. This union seems to have as its purpose the bringing about of absolute independence from the missionary societies of all the Christian churches in Japan.

We missionaries have always looked forward to the time when our work in Japan would be done. We have sought by every discreet measure to hasten that time by laying responsibility, financial and administrative, upon our Japanese coworkers. Notwithstanding all that, few, if any of us, have come to the opinion that it would be good for the work of the evangelization of

Japan, or for the establishment in the faith of the Japanese churches, for us to withdraw our helping hand as early as the present.

Some of the important reasons for this position are the small number of available Christian workers, and the need of an immediate, aggressive campaign. From the volume called “The Christian Movement in Relation to the New Life in Japan,” I cull the following statistics. We have for our working force:

| | |
|--|-------|
| Protestant missionaries—men and single women | 593 |
| Japanese workers—male and female | 1,339 |
| Total | 1,932 |

This makes about one Christian worker of any kind for every 30,000 of the people of Japan. The cutting down of the number of workers just now in Japan would be nothing less than a calamity in Christian missions.

In America we have more than one Christian worker to every hundred, and in Japan the Christians have a less complete knowledge, and therefore less ability for work, than the workers in America.

The foreign missionary must make use of a uniquely alien language among a people of very sensitive nature, with highly elaborated manners and customs which have been fixed by centuries; to this people of a strongly nationalistic spirit, he finds it hard to avoid giving offense; hard to find the best avenue of approach. He is in a climate essentially different from his own, and, if he is wise, he has to avoid overwork or worry, tho the temptation to the one and

the provocation to the other are always pressing upon him. He knows if he appears too careful of himself there are those who will say he is lazy, and thus his influence will be curtailed. If he breaks down with overwork and has to go home for restoration, he knows it will draw greatly upon the funds that he desires to be used only for preaching the Gospel to the people to whom he has given his life.

Naturally the Japanese worker is handicapped by being brought up in an un-Christian environment. A Christian heredity has done a great deal for us. Many virtues are born in us for which we should claim no credit and which are deficient or wholly lacking in an un-Christian people. Buddhism has deadened the spiritual perceptions of the Japanese; Confucianism and Shintoism have shallowed them. It is easy for a Japanese to lightly esteem religion. Reverence will grow on them as they come to know more of God and the future life. From this, as well as from the enervating effect of an Asiatic climate and environment, which are felt by our Japanese fellow-workers as well as by ourselves, and also perhaps from the lack of a sufficiently stimulating diet, the Japanese workers are often lacking in persistency and aggressiveness.

They hold generally to the Bible creed, but often do not feel the reality of its truths concerning the terrible consequences of sin, in this and in the future life. This affects their earnestness and the impact of the truth upon the hearts of their hearers. A truth to be powerful in the heart of the hearer must be experienced in the heart of the preacher. Comparatively few of them feel the impulse of the thought which produced the wonderful

earnestness of the Apostle Paul, viz.: "Woe is me if I preach not the Gospel!" I am glad to testify that I have seen the number of earnest evangelists increase during the twenty years of my work in Japan, and I am thankful to have been closely associated with a good number of these. This number is sure to increase; but I am compelled by my love for Japan, and my desire for her speedy evangelization, to speak out plainly, risking the danger of being misunderstood by our Japanese Christians. I therefore earnestly protest, while cheerfully acknowledging Japan's wonderful progress during the time of my intimate acquaintance with her, that in the present stage of development it would be a suicidal policy to withdraw or reduce the number of missionaries.

A foreign missionary plus a Japanese evangelist make a wonderfully effective force for evangelistic work in Japan. They each make up the other's deficiencies and reach a larger number of hearers, and reach them better, than if working apart. The missionary stirs up his Japanese brother to more aggressive work, imparts to him earnestness, directness, seriousness, and helps with his experience, and knowledge, which are a part of our inheritance, also helps him financially, an aid which would naturally be largely withdrawn with the return of the missionary to his own land.

The Japanese worker gives to his missionary fellow worker the benefit of his knowledge of the Japanese language and character, teaches him suavity of manners, skill in approach, and provides a means of close contact with this people who are so sensitive to a mistake of manner. I fear if the missionary be withdrawn it would hap-

pen to our Protestant worker as it has already happened to the Greek Catholic worker. Inadequacy of numbers and money would prevent the lone Japanese worker from pushing out into the broad, whitened harvest fields of the country towns and villages; and, in the city where he would be forced by the above limitations to abide, he would be very sure to lapse into the unaggressive ways of his Greek Church brother.

Thus the harvest, being overripe and failing to be gathered, would spoil. The great danger we are meeting in Japan just now, because of the inadequacy of the present financial and other equipment, is, that the Christian propaganda finds it difficult to overtake and counteract the strong tendency of the people to lapse into complete satisfaction with their material progress, saying generally, as some already do, "Science and civilization are enough for us; the West has nothing more valuable to give us."

In the above remarks about the Japanese worker I do not forget the considerable number of well-fitted evangelists, or the few choice men who are leaders in the Christian community. These are doubtless all that could be desired as fully developed Christian workers and leaders. They are first fruits of the more fully ripened product of Christian evangelists which we are sure to have in another decade or two. But I deny that the rank and file of the Japanese workers are yet advanced enough, or sufficient in numbers, or that the Japanese churches are experienced enough, or financially strong enough to carry on the work alone.

The Field to be Cultivated

There is another great difficulty to be noted—viz., the character of the field to be cultivated. There is, as compared with America, such a difficult field that we ought to have many times more workers than we now have, rather than less. The latter condition is the danger that threatens on account of the present anti-missionary, or, to put it in the most charitable phrase, Japanese - Church - independence - at-any-price agitation, which is now being promoted by some of the strongest Church leaders in Japan.

We meet the above-mentioned effects of Buddhism and the other religions in the people to be worked for, as well as in the workers. Only, with the difference that in the people we have it in unalloyed strength. We have religion without life. Religion is regarded by the mass of the people as a thing to be used for selfish profit, curing of disease, increase of business, or the occasion of a holiday, rather than for renovation of character, or as preparation for the next world. The puerilities of Buddhistic teaching concerning the future life—I am now talking about Buddhism as known by the people of Japan—have finally produced disgust in the nation. Its pessimism has discouraged the earnest seeker after spiritual help. Shintoism and Confucianism have long ceased to have any serious religious influence on the people. So we have, negatively, a lack of religious receptivity, generally running into a contempt for religion; and, positively, many erroneous religious views that have to be uprooted before good seed can be sown. We find in use such

words as *God, sin, future life, new birth, repentance*, etc., etc., but with such different meanings that before you can put into the mind the seeds of truth—I am now referring to the divinely appointed use of the human agency—you have to uproot as thoroughly as possible these pernicious weeds of false doctrine.

The Distribution of Forces

Further, consider as reducing the effectiveness of the above small working force—the unequal distribution of the forces.

Many of the missionary workers went to Japan at a time when it was very difficult to dwell, or even tour for work, in places outside the open ports. About five years ago it was stated by Rev. Gideon Draper, in a speech before the General Missionary Conference in Tokyo, Japan—and the conditions have not materially changed even yet—that two cities of 40,000 inhabitants were yet without a resident missionary, and ninety-three towns and cities having between 10,000 and 40,000 people each were in the same condition. Further, there are parts of the country which for various reasons are especially lacking in anything like an adequate equipment for successful evangelization. Take, for an example, the section known as the "Tohoku," or Northeast. This part has been called in Christian writings, especially the western section of it, "Darkest Japan." In this Northeast there is a population of 5,211,779, with only *twenty-five or thirty working missionaries* and a correspondingly small number of Japanese workers. This part, too, has been called the spiritual capital of Japan, because of the strongly religious nature of the people, and thus presents a

specially inviting field for Christian work. But, notwithstanding its great need and the prospect of very successful work, if properly manned, it has been until now largely neglected. Because of special difficulties in the way of evangelization, such as a severe climate, a less educated people, towns further apart, and inadequate means of communication, so that to be properly manned for successful work we ought to have had a larger number of workers than in other parts of the country, we only have, probably, *one Christian worker of any kind to every 75,000 or 100,000 of the population!* Who that has had practical experience of the work in Japan, as he has been compelled to pass through town after town of a populous district like this to reach some station beyond, where for strategic or other reasons, he had commenced work, has not had heartache because of not being able for lack of time and money to stop to give these perishing masses any word of their danger or knowledge of the way of escape provided in our Evangel?

Then there is the financial outlook to be seriously considered. The various missionary societies have been spending on their work in Japan about 270,000 yen per year—about \$135,000 gold—exclusive of the missionary salaries. Now, suppose in the attempt to keep the work up to its present efficiency this amount, or a large portion of it, be thrown upon the already burdened Japanese churches, as it would probably be in case the missionaries are withdrawn. Would it not be a burden more than they could bear? Would it not be too much to expect the Christians in America to continue to contribute largely if the final out-

come of the present agitation be a general request from the churches of Japan to the missionary societies to withdraw their representatives?

Finally, what do you think of the policy that would throw upon the above twelve hundred Japanese workers, handicapped as they naturally are by *inadequate numbers, lack of experience and training, by an enervating climate, and by the poverty of their churches*, the urgent work of meeting the exigency of the hour—viz., *the necessity of the speedy evangelization of Japan?*

I know of no other danger in the world of Christian missions which demands more earnest consideration by the friends of missions than this threatened danger to our Japanese work. The Japanese have been won-

derfully successful in their great war, but they can not undertake the Christian campaign with the same prospect of success, because they lack for the Christian campaign the very things in which they were strong in the war with Russia—viz., *adequate numbers, "esprit de corps," and discipline, depth of conviction, and financial ability.* The world has justly admired their patriotism, their organization and subordination, the perfection of their training. The Japanese were so convinced that failure meant slavery to Russia that they spared no expense of men or money. But in the Christian campaign our Japanese Christian forces are still unprepared in these very particulars. We still need the help that Christian America and England can give them.

THE DAY OF OPPORTUNITY IN CHINA

BY REV. H. G. C. HALLOCK, SHANGHAI, CHINA

Missionary of the American Presbyterian Church, 1896-

The advance in China is very interesting. The war between Russia and Japan was watched with the greatest interest in the Western world, not only, but even more closely by China. She rejoiced greatly in every victory made by little Japan and every victory won raised Japan and lowered all the Western powers in China's estimation, tho Japan was fighting with but one. Not only so, the estimation of her own powers increased, and she began to realize that she might amount to something too. She resolved to try. The Chinese began to exert their powers in the wrong way, and the boycott and massacres began. The wiser heads, however,

see that this is the wrong way and they restrain the people. They see that the hope of China is in widespread education, better civilization, more modern improvements, better laws, purer rulers, a change in the methods of government, and in a living religion.

These, they see, are all-important, and so the Chinese are throwing themselves heart and soul into a quest for them. They see that Japan has them, and they wish them, too. Schools, high, intermediate, and primary, are being started in all parts of the empire. On September 13, 1901, the government commanded the establishment of large schools, colleges, and universities in

the largest cities, and many were organized. The decree of September 2, 1905, went much further, and did away with all the old style examinations, and made it possible for only those who have passed through the new schools to get their degrees.

The old style students wept bitterly, but the decree had to be obeyed; and from this year, 1906, China will have none of the system which has been in use for 1,200 years. This has made not only the officials open schools in nearly every city of the empire, but the wealthy men open schools for their own children and the educated men for the benefit of their own pockets. Teachers are in demand everywhere and the mission schools find difficulty to retain their own. Thus in educational lines the old has passed away. The new has hardly come yet because of the lack of teachers, text-books, and the proper management of the whole. China is busy solving the problem that this puts before her. When China becomes as far advanced as America she will have 50,000,000 pupils and nearly 270,000,000 who can read and write. This time is far ahead, but she is making the struggle and has no time for war.

The increase of literature in China is marvelous, and is lending largely to the educational advance of the Chinese. When I came to China a little over nine years ago, there were only one or two native newspapers, with but a few thousand circulation, and no magazines except those prepared by missionaries. Scholars were reading in the old lines. Now the newspapers run up into the hundreds, and the circulation into

hundreds of thousands if not millions, and the magazines published are numbered by tens. New books of all kinds, good and bad, are published. The newspapers make it possible for the Chinese to keep posted in the war, in all world topics, and in improvements, as never before. The newspapers, too, keep the actions, good and reprobable, of missionaries and foreign officials before the people.

China is also improving the means of communication from one part of the empire to another. The post-office is more efficient, the number of officers jumping from 176 four years ago to over 1,300 to-day. Railroads are being rapidly built or laid out. What is more important, the Chinese are doing a large amount of this themselves, partly because they need the railways and partly to keep the foreigners out. A traveler can go from Hankow to Peking overland in 36 hours, instead of taking a month, as formerly. The railway from Shanghai to Nanking is being rapidly completed. What a help these will be for postal and traveling communication! China wants more of them, and she will think twice before she goes to war until they are completed. A number of large steamboat routes have also been opened up.

China needs better laws and purer rulers, and she is exerting herself to get them. Like Japan, China wants a Constitutional Government, and those in authority have promised the people one in five years. Torture has been abolished by decree, tho it is not by any means entirely discontinued in the courts. This custom has long been a great

disgrace to China, and the issuing of the decree and the sending of commissioners to Japan to study methods of legal procedure are very hopeful signs. It is good, too, when the Empress Dowager and Emperor are willing to lay aside all ceremony and allow any one to make suggestions and give new ideas. This offers much larger scope for discussion. The newspapers are given more liberty and the people as a whole need not "walk in the beaten paths" in the expression of their ideas. They can urge new things on China. They can create not only an American boycott, but an English or a French boycott when those countries do not please them. This is done by arousing popular opinion. They can do the same thing with their officials.

Not only is China advancing in these respects, but in religious lines she is going forward very rapidly. The newspapers, magazines, books—all literature, whether Christian or not, are noticing religious things and are filling the minds of the people with some thought of Christianity. Even the dates on books, "The year of Jesus, 1906," along with "The 33d year of Kwang Hsu," keep our Lord's name ever before them. This advance is also seen in the fact that the same commissioners sent abroad to look into new governmental methods have been instructed to look for a new religion that shall be worthy of becoming a state religion for a great country like China. Let us hope and pray that they will choose the true one and not Buddhism, as they did a number of centuries ago. The Chinese have largely lost faith in their old religion, and they desire something new and

worthy of trust. They see that many leaders of thought and war in Japan were Christians, and believe that Japan's success was largely due to Christianity; and so we feel that the Japanese-Russian war has been a blessing to China, in that it has really prepossessed her in favor of Christianity.

The Christians, too, are more wide awake than ever before. They are not so much pro-foreign as formerly, but more pro-native, and I am glad to say, more pro-Christ. There are revivals going on in many places in China, and it is good to see the changed lives of the converts. The Christians are understanding better what it means to be Christians. The churches are becoming more self-supporting. The young Christians are seeing that it is possible for them to work without pay and to give for the advancement of the Kingdom of Christ, and they are sending out native missionaries paid by themselves. They are opening Christian schools and institutes and preaching-places at their own initiative.

We are greatly encouraged. But no one must think that our work is largely done. It has only begun. The most important part is yet to be done. China must be well guided now that she is awake. Young China needs educated Christian men to mold her thought, mold her literature, spiritualize and ennoble her advance. Young China knows that she must do something, and missionaries must show her how to save men's lives, not to take them; to seek heaven, not hell; to choose the right, not the wrong. Both are put before her, and the devil is not namby-pamby in his insistence on his side. We must be up and ahead of him. We need more money, more men and women missionaries, and more of the Spirit's power with us.



Photographed by a Korean photographer

AN EVANGELISTIC CLASS IN KOREA

Dr. Moffett and Mr. Cevalen stand in the rear and Mr. Jenkins and Mr. Engel in front

NATIVE EVANGELISM IN KOREA

BY REV. S. F. MOORE, SEOUL, KOREA
Missionary of the American Presbyterian Church

In the earlier stages of the work there was occasionally a missionary who wished to use foreign money in sending Korean men out to preach, but the rule was laid down that this must not be done. Each missionary was allowed to have only one foreign paid native helper, but there was no limit to the number he could oversee, provided their support came from the native Church.* The blessings bestowed on this method incline us to feel that the plan is a wise one.

Our theological seminary is yet in its infancy. It is still without buildings, receives no funds from home, and offers no salary, paid by foreigners, to

graduates at the end of the course. Nevertheless, we have 50 students, with every prospect of useful careers before them. The course covers five years, and includes the going over of the whole Bible in that time, as well as many other useful subjects.

To illustrate our policy, our junior or first year class (numbering 29) all but five are supported in the work of preaching by the native Church. They are called "helpers," and each has his own circuit, which includes from a half dozen to twenty groups of Christians. Some of these groups number four or five hundred and some are very small.

The foreign missionary administers the sacraments and oversees and directs the work, but a very large share

* Missionaries were not even allowed to use their own money to send out preachers. The passing of this rule shows how strongly the mission felt on the subject.

of the responsibility of deciding who are to be received to the Church, and in matters of discipline and a large part of spiritually feeding the flocks, devolves upon the helper. He travels the circuit nine months in the year, while the missionary can only make the rounds once or twice per year. Our helpers spend the other three months in theological study.

The advanced class which is to finish the course next year numbers seven, and these, as well as the middlers, are all actively engaged in the work of the ministry and are supported by the native Church.*

Our work is as yet in a rudimentary stage, but unless something unusual occurs the prospects are that growth will be more and more rapid as time goes on. The development at present is such as to require all the strength of the missionaries in looking after work already opened.

In harmony with the apostle's injunction to "lay hands suddenly on no man," we find that the average time since conversion for the 29 men of the junior class was $10\frac{1}{4}$ years. Helper Koan Kun Kim was converted 18 years ago, being the oldest in the faith, and Helper Ik In Kim, converted seven years ago, is the youngest.

In the senior class the average of discipleship is 13 years. Elder Suk Chin Han was converted 16 years ago, being the senior. The second year class averages only a little less than the junior—a fraction over 10 years.

*Of the five men in the junior class not supported by the native church one only is supported by foreign funds, the other four being leaders of country churches who own their own living, and who will, no doubt, be supported by the native church when they have finished their studies.

The theologs here differ from an ordinary class at home, in that they are more advanced in years, being almost without exception men of family. The age of the middlers averages 38 years, only two being in the twenties, while two others are over forty.

The teaching of these men is not done by a regular set of theological professors, but by various missionaries representing the Australian, Canadian, Southern and Northern Presbyterian missions, which compose the Presbyterian Council. The work is in charge of a committee of which Dr. Moffet is chairman, and the arrangement is for the teachers from other stations to spend a month here teaching the branches assigned, and other men coming the next month to take up other parts of the curriculum. Thus far this plan has been fairly satisfactory, altho sickness and other reasons have prevented several of the missionaries from doing the work assigned them. In some instances substitutes have been sent by the derelict missions and in others the burden has fallen upon Pyang Yang Station, which has already a heavy load.

All departments of mission work are in a prosperous condition here. Last Wednesday evening there were 1,000 at the Central Church prayer-meeting, and on Sunday 29 catechumens (15 men and 14 women) were received. This was at one of the newly established smaller churches. The academy is full of young men doing excellent work—Methodists and Presbyterians uniting in this work. The numerous day schools are also well filled with pupils (all expenses paid by the native Church).

EGYPT—DEAD AND ALIVE

SOME NOTES ON A RECENT VISIT TO THE LAND OF THE PHARAOHS

BY DELAVAN L. PIERSON

Tourists who visit Egypt usually see and remember the things which interest them most. We met young ladies who had had "a lovely time,"



EGYPT—DEAD AND ALIVE

had met all the young English officers, attended the balls and had been to the theaters. They had seen the pyramids once and had heard that there were some old ruins near Cairo and up the Nile. They were quite confident that there was no missionary work worth mentioning, but knew that there was one Protestant church in Cairo, for they had met the rector.

Other travelers had seen all the monuments, temples, tombs and ruins of note, and had become so blasé that Palestine and Greece had no interest for them, for nothing under 3,000 years old was worthy of notice. They were convinced that the Bible was a collection of Jewish fables, for had not their guide pointed out to them the mummy of the Pharaoh whom

the Scriptures declared to have been drowned in the Red Sea! They had not seen the name of Joseph on the monuments; therefore, he must have been a myth. As for missions, "the Mohammedans should be left alone, for they believe in God and they can not be converted and the Kopts are already Christians. We should spend the money now used for missions in helping to excavate the ancient ruins."

There are some tourists who care more for the Kingdom of Heaven than for that of fashion and who are even more interested in the work of building up living temples than in excavating dead tombs. We thoroughly



Photograph by G. S. Eddy

TWO OF THE OLDEST STATUES IN THE WORLD
These two statues in the Cairo Museum belong to the end of the 3d dynasty—before the time of Abraham. They are two of the oldest and finest specimens of sculptured stone in the world

appreciate the pleasures of social life, and are keenly alive to the interest and



EL-AZHAR, THE GREAT MOSLEM UNIVERSITY IN CAIRO

importance that attach to archaeological research; but the tourist who meets the English officials and passes by the missionaries, who visits the mosques and not the missions, who examines the ancient hieroglyphics but fails to look into the Christian schools—that man or woman has omitted the best and most lasting monuments of Egypt.

There are quaint and queer sights which fascinate the visitor to the unchanging East. The omnipresent camel, with its haughty and deliberate air, its sleepy eyes to which a pair of spectacles seem a necessary adjunct, its big under lip, leathery skin, long neck and stilt-like legs, looking like a cross between a donkey and an ostrich, is the picturesque “ship” and freight train of the desert. Then there are the night-gowned Arabs, the veiled women (both black and white), with eyes peering coquettishly between hood and veil; the open-air barber shops, the mazes of the bazaars, the white-

robed sâis running like Mercury before the open landaus, the funeral processions with corpses lying exposed on a bier; and the wedding, preceded by torch-bearers and musicians, and the bride’s carriage gaily decorated with rugs or other rich hangings—all these and much more make Cairo of to-day a place of manifold interest and kaleidoscopic variety.

Egypt of the Past

But the glory of Egypt is its past. The giant Pyramids make man seem short-lived and his modern achievements seem puny and insignificant. Some of them were old when Abraham took his wife into Egypt, and in the days of Herodotus, “the father of history,” travelers visited these ancient tombs. The great temples of Luxor are truly magnificent ruins, the mural inscriptions tell of mighty achievements in war, the pictures describe minutely the complex life of the people, and the “Book of the Dead” reveals a belief

in immortality and a future judgment with reward and punishment, which might have been expected to lead the ancient Egyptian to a higher life. But as among Buddhists and Confucianists and Moslems to-day, moral maxims and ethical standards have no power to regenerate and energize men. The Egyptians believed that at death they would stand before the judgment seat of Osiris and be examined by 42 judges as to the honesty, purity and integrity of their lives. They therefore conceived the idea of having buried in their sarcophagus a "respondent," or small image, whose office it was to respond at the judgment in place of the soul of the dead man, and say (truthfully) that it had not committed any of the 42 crimes in question. That their civilization was great, their skill wonderful, and many of their religious

ideas exalted, none can deny. But these were powerless and of the kind that pass away leaving only a record in stone. More money and thought were expended for the dead than for the living, their religion was for the benefit of priests rather than for the people, and their records tell of cities destroyed and captives taken, but never of lands evangelized or slaves set free.

The civilization of ancient Mizraim, of which we see the fragments, has death and decay marked on every feature, in spite of their desire for immortality. But what of modern Egypt? Is there hope in the future?

Hope for the Future

The Kopts, who proudly claim as their ancestors the builders of the pyramids and writers of the hieroglyphics, are naturally a weak and unprogressive race. Tho they were



MISSIONARIES PREACHING IN FRONT OF A SHOP, NEAR THE AZHAR, CAIRO

converted to Christianity in the early centuries of the Christian era, they failed to feed on the Word of God and did not obey the command of their Master to disciple the neighboring nations, consequently they became stunted in spiritual life and weak to resist temptation. They are a case of arrested development, and one's only wonder is that they were not swallowed up in the heathenism or mowed down before the onward sweep of Islam. It is something that they, like the Abyssinians, the Armenians and the Nestorians, have, through all these years, held to the name Christian and to many of the traditions, but they have lost the power to mature themselves or win others to their faith.

We visited a Koptic church at Easter time. It was the Cathedral of Cairo, and thither came all the most intelligent and eminent of the Koptic worthies. On Friday of Passion Week the church is draped in black and songs of sorrow are chanted in memory of the dead Christ. It is their belief that when our Lord died and descended into the place of the dead, He set free the spirits of the blessed dead and that they immediately rose to Paradise. Now they believe that on each anniversary of His death those who have died during the year rise to immortality. The Kopts, gathered in the church, wish to honor their departed friends as they pass upward and so they bow to the spirits as they are ascending. As these spirits are invisible, the friends do not know in which direction to bow toward them, and therefore they bow successively to the four points of the

compass. Thus none of their friends are slighted. On Saturday evening the draperies of mourning have been removed and resurrection songs are sung. The choir boys chant in the ancient Koptic language the story of Easter, the Scriptures are read in the dead language of the hieroglyphics, but not even those who read can understand. Formerly the whole service was conducted in this unknown tongue, and as a result the worshipers went away entirely un-fed. Recently Arabic has also been introduced into the worship, and brief sermons are preached. But the priests are rich, generally ignorant and often sinful, so that the people are poor, illiterate, superstitious, and weak. Unless they become regenerate and progressive there is no hope for Egypt from the Kopts.

When the Arabs swept over Egypt and conquered the country, most of the people became followers of Mohammed, and the Turk held the reigns of government. Pyramids were dismantled and temples were pillaged to erect mosques, and the land was oppressed by the tax collectors. The results of Turkish rule are sufficiently evident in Turkey and Palestine. It is a system of government for the benefit of the Sultan and his favorites; the welfare of the people is left out of consideration. The religion of Islam demands the mechanical observance of ceremonies, but caters to the sensual appetites of man, degrades woman to the place of a slave and upholds the extermination of infidel "dogs." It advocates no education beyond ability to read or memorize words of a Koran, no higher ideal than the fallible and sinful prophet. Islam

has never produced a living, vital and vitalizing civilization and never will. Surely the hope of Egypt is not in Mohammed or his followers.

Since the English have become the guardians of Egypt's fortunes, many have built hopes on their magnificent system of Colonial Government. John Bull is indeed building dams and perfecting the irrigation system of the country, and by just laws and able administration, as well as in many other ways, England cares for the moral and material welfare of the country. English honesty gives a fine example to Egyptian officials, and the temporal prosperity of the country has had a great impetus since the British occupation. Lord Cromer has advised the establishment of schools, and the Kopts and the Moslems in cities and villages have not been slow to act on his suggestion.

But all this progress fails to give promise of spiritual growth. The eternal life is forgotten in the strug-

gle for temporal advancement. From this point of view the hope of Egypt is in the army of missionaries who, by example and precept, are holding up before the people Jesus Christ, the Savior of the world. In hundreds of centers throughout the length and breadth of the land they minister to the body, mind, and soul of young and old.

The Regeneration of Egypt

The most impressive sight we saw in Egypt was the magnificent work in Assiut, conducted under the auspices of the United Presbyterian Church of America. Here stands a fine large hospital built through the efforts of Dr. V. M. Henry. Its 150 beds are filled with Moslem, Kopt and other patients, who travel many miles to be under the skilful and sympathetic care of the Christian physicians and nurses. No one who is at all familiar with the filthy conditions of Egyptian peasant homes, and the ignorance and barbarity dis-



OUTPATIENTS OF THE CHURCH MISSIONARY SOCIETY HOSPITAL IN CAIRO

played in native surgery and treatment of diseases, can question the great blessing that such a hospital offers to thousands of sufferers. Hither come women for confinement, sometimes riding for many miles on camel-back. Ophthalmia, inverted eyelids, bullet wounds, tumors, and such ailments are common, and the vast majority who are

open followers of Christ, but many seeds are planted which later bear fruit. The medical arm of missions is able to open doors which have resisted all other efforts. It is not easy work. Dr. Henry is grievously burdened with the multitude of calls which overtax his strength. He is even in danger of his life from highway robbers who beset the roads



A BIBLE TALK IN THE WOMAN'S WARD OF THE ASSIUT MISSION HOSPITAL
Pastor Mousa has been conducting the service. The blind Biblereader sits on a cot (dressed in Mack)

treated in the hospitals return home either healed or greatly improved.

Daily services are held for the patients by an evangelist, a converted Moslem—Pastor Mousa—who is as earnest and efficient in his care for the souls as the Christian physicians are in their prescriptions for the bodies of the sick and diseased. A blind Biblewoman also goes her daily rounds among patients of the clinic and hospital and reads from her raised type the Word of God.

There are not many who have the strength and courage to become

after nightfall. More than once he has narrowly escaped falling into the hands of men who are willing to shed blood for booty worth less than 50 cents.

Assiut has also the most promising Protestant Church in Egypt. It was begun 30 years ago in a camel stable, but is now entirely self-supporting, and has a fine large building with seating capacity for over six hundred with a pastor who is both a devoted shepherd and an able preacher. It seems a little strange to an American to attend a service

where the vast majority are men wearing the red fez (including the preacher). The men occupy the whole body of the church, while the women are carefully concealed behind curtains in the two side wings. There must also be women ushers for the sisters, wives, and mothers. Some of the leading men of the city are members of this church, and it

every pressure to bear on him to lead him to abandon his purpose. The graduates of the college are scattered all over Egypt and fill many prominent positions. The government recognizes the value of the training received, and has requested that telegraphy and other branches be taught especially to fit men for civil service. The Egyptian officials as-



THE UNITED PRESBYTERIAN MISSION COLLEGE, ASSIUT

will bear comparison with our congregations at home.

Still more impressive is the assembly of over six hundred boys and young men in attendance at the Assiut College. These students range in age from ten to twenty years, and the course includes four years preparatory and four years advanced. The teachers are all Protestant Christians imbued with a missionary spirit. The Bible is a daily text-book, and many of the young men become earnest Christians. Not a few are studying for the ministry, among them one young man who is heir to a small fortune and whose Koptic relatives bring

sert that Assiut graduates are better both in intellectual training and in moral caliber than those of government schools.

The girls' school has about one hundred and eighty boarding, and some day pupils. As in the Luxor and Cairo schools, there are three classes of scholars according to the amount they are able to pay. The lowest class have plainest beds and most simple food, costing only \$10 a quarter; the highest for better accommodations pay about \$100. All share in the housework, and learn habits of neatness and economy in housekeeping. Many come from homes of extreme poverty, some

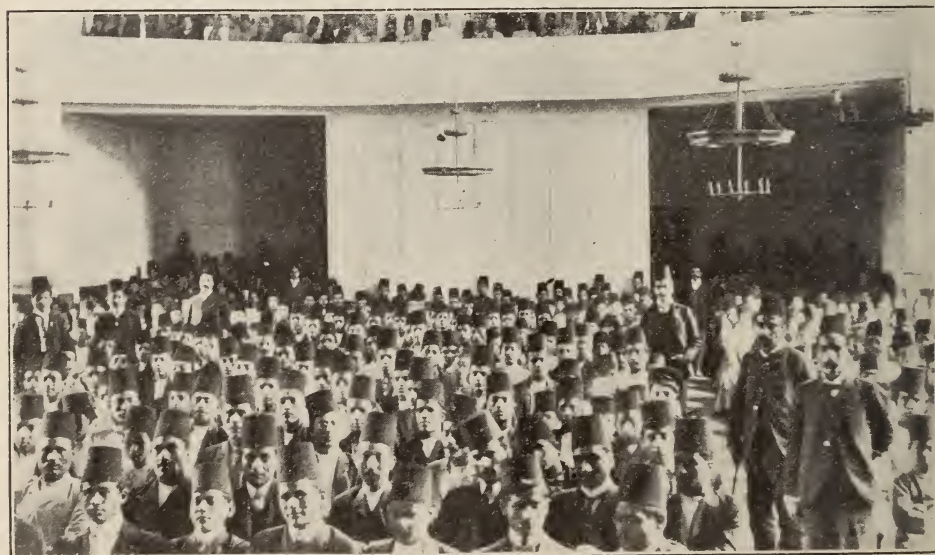
from the straw hut of the farmer, which is little more than a wind-break. They have never learned to cleanse their bodies and have never used a bed, table, or chair. Such girls pass through the initiation of the bath and the fine-tooth comb, but it is often months before they learn the advantage of soap and water, bed linen, or knife and fork.

One great difficulty in the satisfactory education of these girls is due to their early marriages. How much would our American schools be able to accomplish in the elevation of women if the girls were taken to the school at the age of ten or eleven and then recalled from their studies at twelve or fourteen to become wives and mothers? In Egypt sixteen is considered an advanced age for marriage, and a girl who passes it without having been led to the altar is almost a hopeless "old maid."

There is not space to mention the many other phases and centers of

mission work in Egypt. At Tanta is an excellent hospital for women, a church and schools for boys and girls. In Luxor the girls' school will soon have the use of a well-planned stone building, to erect which sandstone has been brought from Assouan, tiles from France, steel from Belgium, iron from Germany, coal from England, and wood from America. The medical work in this district of ancient Thebes is in charge of Dr. A. W. Pollock, who is sadly in need of a hospital where patients may be kept clean and where nurses can see that their charges do not drink a whole week's prescription at a gulp, or disregard all laws of decency and common sense.

Cairo, the central station of the American Mission, has many branches of work in school and church, book depot and evangelistic agencies. The theological school, with over twenty students, supplies native Christian churches with pastors. Each Sunday some of the



MORNING CHAPEL SERVICE IN THE COLLEGE AT ASSIUT

young men go out into the neighboring cities and villages preaching the Word. The Nile mission boat *Ibis* has also been a useful agency in evangelistic work.

The American Mission (United Presbyterian) has been at work for over fifty years in the Nile Valley, and is represented by a noble body of men and women who are bearing the burden and heat of the day.

Travelers who visit Cairo and journey comfortably up the Nile at the choicest season of the year, can have no idea of the "fiery trial" through which the missionaries pass during the summer months when they work with the thermometer at 120 degrees in the shade. Fortunately, through the generosity of Miss Van Sommer and other friends, a rest-home has been provided at Ramleh, near Alexandria, but this is enjoyed only during the most unbearable weeks of midsummer.

Nearly 200 different cities and villages in the Nile Valley are occupied by the American Mission which, besides about 100 foreign workers, employs 600 native helpers in teaching, preaching and healing.

The principal other societies at work are the Church Missionary Society, with a hospital and school in Cairo, and working chiefly among Moslems; the North Africa Mission, located in Alexandria and laboring for Moslems and Jews; and the Egyptian General Mission, with stations for the most part in the villages of the Delta. All are blessed with consecrated laborers, and are able to show blessed results. The Plymouth Brethren and Seventh Day Adventists have missionaries in Egypt, but until recently have confined their

labors too much to efforts to win converts from the other evangelical missions.

One other agency deserves special mention. The importance of Arabic



THE AMERICAN MISSION HOUSE, CAIRO

This building, in the center of the city, houses four missionary families, a boarding-school for girls, a day-school for boys, a theological seminary, and a book depot. It also contains the church and chapel.

Christian literature as a means of spreading the Gospel has long been felt, and was emphasized at the recent conference in Cairo. Heretofore the Beirut press has supplied most of the books and tracts used in Egypt and North Africa, but owing, however, to its limited capacity and to the rigid and foolish Turkish censorship, a press in Egypt could supply the need much more satisfactorily. To meet this need the Nile Mission Press has been established near Cairo, and has been most useful in printing mission papers and occasional literature. The London committee appeal urgently for the

help of an American committee. There is a decided need and a great opportunity.

These are among the forces that are working to develop a New Egypt with moral and intellectual as well as physical and material power. With the British government to secure legal justice and material advancement, and the missionary force to develop intellectual and

spiritual leaders, the new nation will be as far in advance of the old as the living can outstrip the dead. The greatest institutions in Egypt to-day are not its museums and monuments, but its schools; not its tombs of the dead and temples of the past, but its Christian churches, where living temples are being cleansed and beautified, not to fall in ruin and death, but to endure throughout eternity.



DRS. HARVEY AND WATSON WITH THE CLASS OF 1906 IN THE THEOLOGICAL SEMINARY OF THE AMERICAN UNITED PRESBYTERIAN MISSION, CAIRO, EGYPT

NAMES OF THE GRADUATES

Beginning at the top row, read from left to right

- | | |
|-------------------------|---|
| 1. Mr. Abd El Masuh | 11. Mr. Walby Caras |
| 2. Mr. Nasr Hanna | 12. Mr. Hanna Ibrahim |
| 3. Mr. Hanna Zikery | 13. Dr. Watson |
| 4. Mr. Marcus Hanna | 14. Dr. Harvey |
| *5. Mr. Aziz Gergouy | 15. Mr. Ibrahim Girgis |
| 6. Mr. Aghban Wasif | 16. Mr. Gubriel Rizkulla |
| 7. Mr. Sadick Sôo wā ha | 17. Mr. Ghali Macarious |
| 8. Mr. Janos Kulti | 18. Mr. Boulus Marcus |
| 9. Mr. Abadir Ibrahim | 19. Mr. Ibrahim Guyed |
| 10. Mr. Yacoub Masaoud | 20. Mr. Khleel Secha (Father of 7 sons) |
| | 21. Mr. Read Girgis |

* No. 5, Aziz Gergouy died June 22d of typhus fever in the Mission hospital at Assiut. He was a very promising young man.

KHARTUM—THE STRATEGIC CENTER OF AFRICA

BY A TRAVELER

Khartum is situated on the southern bank of the Blue Nile, some distance south of where it unites with the White Nile. Ordinarily the White Nile is about three miles away, but during the flood season, when the stream overflows its banks and is not less than three and a half miles in width, it comes to the very edge of Khartum. Uniting with the Blue Nile, which is in flood during the same season of the year, the two form a mighty stream, which carries down to lower Egypt the fertilizing sediment of the Nile Valley. Just opposite Khartum, on the Blue Nile, is the town of North Khartum, formerly known as Halpaya, which rivals in size the older town. This is the present terminus of the railway which runs to the south, and headquarters of the shipping of the rivers. Across the Nile, below the junction of the two rivers, is the town of Omdurman, a city of fifty thousand inhabitants, who are scattered along the river for nearly seven miles. Within a radius of about four miles is a population of at least seventy thousand.

These three places are connected by train-lines and ferries, and the complete circuit can now be made with comparative ease in a reasonably short time. The population is of mixed character, but by far the larger numbers are descendants of the numerous tribes living along the river to the south.

There is in Khartum a large foreign population, among whom Greeks preponderate. The next largest class are British, nearly all of whom are in some way connected

with the government, for Khartum is the capital of the Sudan, and here reside the Governor-General and all his chief officers. Here are located the central post-office and telegraph buildings, also the principal banks, and the department of public works, a large civil hospital, and a well-equipped dispensary. The larger stores are also found at this place, and if the purchaser have money enough, he can procure almost anything here. When the distance from Europe is considered, and the difficult route over which all freight must come, the prices of most things are not exorbitant.

Khartum may justly boast of a zoological garden, located in a magnificent palm-grove, which contains specimens of most of the animals and birds of the Sudan. The large hotel, under European management, does a flourishing business during the season of travel, which begins about the first of December and ends with the first of March. The number of travelers to the Sudan is constantly increasing, a thing not to be wondered at when we consider all that is to be seen. The long river trip is one of the finest on the globe, and during the season the tourist has before him, with Khartum as a center, not less than two thousand miles of navigable river. Luxurious tourist boats ply on these rivers, and the traveler may be taken up the Blue Nile into Abyssinian mountains, or he may go a thousand miles up the White Nile into the confines of Uganda; or, when five hundred miles up the White Nile, he may turn to the east and steam up the Sobat

River a distance of three hundred miles into the Galla country. If fortune smile on him, he may have a glimpse at Abyssinian elephants, and is sure of seeing a number of crocodiles, some of which are huge beasts, eighteen feet in length. One can not fail to be charmed by the beauty of the country through which he passes. To the west one may journey from the White Nile and ascend the Gazelle River for four hundred miles to the borders of the cannibal country, not far from the head-waters of the great Kongo River.

Into the three towns of Khartum, North Khartum, and Omdurman, are gathered representatives of all the tribes living along the banks of all these streams, many of whom were brought hither by the Mahdi and K̄halifa during those thirteen awful years of fire and sword, which began with the death of the gallant Gordon and ended with the terrible battle of Omdurman.

None of the poor blacks in this district were Mohammedans when taken from their native villages, but were compelled to accept Mohammed or die. Thousands of them know practically nothing of the principles of Islam, and repeat the creed and prayer mechanically, understanding nothing of what they say. Some of the Abyssinians retain the name Christian, but that is about the only claim or semblance they have to Christianity. Many of them have become Moslems and are classed as such, so that no direct Christian work is allowed to be done among them.

Since the reopening of the Sudan a large number of Kopts have come from Egypt to act as government

clerks, translators, telegraph operators, etc. It is well known that all of these are compelled to work on Sabbath, except as every government employee has two hours in which he is allowed to attend the religious services of his own selection. The Mohammedan day is observed in the Sudan, as in Egypt, and all offices are closed on Friday, so that it is also a holiday for Christians. The Moslem keeps sacred a special hour about noon of that day, before and after which he may follow his usual vocation.

Khartum has a fine mosque which occupies the best site in all the city. The building of this mosque was largely due to government initiative and was erected by its direction and supervision, tho the funds came from Mohammedan sources. It is the only building erected by the present British government for exclusive religious purposes in the entire country.

Mission work is carried on largely through schools which have been established in four or five different places. They are conducted by Christian teachers drawn from the Presbyterian college at Assiut, and are evangelical in character, tho attended by all classes—Kopts, Syrians, Jews, Greeks, Mohammedans, and Christians. Direct methods in the work are allowed among the non-Moslem heathen tribes to the south of Khartum, and the American United Presbyterians have a mission on the Sobat River.

Government schools are conducted in a number of centers in the Sudan, and they are ably managed by English-speaking superintendents, and are equipped for good work. This is

specially true of the Gordon Memorial College, which is under an English director, who is under the British superintendent of public instruction in the Sudan. All teachers in this college are Mohammedans, a few of them coming from Al Azhar University in Cairo, which is recognized in all Mohammedan lands as their greatest institution of learning. The students in Gordon College receive no instruction in the Christian religion, but some of them are taught the Koran by the sheiks. Christian boys are not compelled to study Islam, but they are under the

Mohammedan influence which permeates the school. This school is dedicated to one who is considered Africa's greatest Christian martyr—General Gordon!

The three cities bid fair to become one great city, in three parts, and not only the greatest city in the Sudan, but in all Africa. From it shall go out influences which shall permeate the Sudan, central and southern, by no means a small part of the continent. What shall be done to make Khartum a Christian center for the evangelization of Africa?

THE DRUZES OF MOUNT LEBANON—II

BY REV. GEORGE C. DOOLITTLE, ZAHLEH, SYRIA

Missionary of the American Presbyterian Church

Origin and Political Position

The Druzes are connected in their origin with the two great ancient lands of might and wisdom—Egypt and Persia. The incarnation of their deity was a Fatimite Mohammedan ruler in Egypt, while the real authors and propagators of the new religion were Persians imbued with the mystic religions of that land.

In the year 985 A. D. was born Abu Ali el Hakim, who became in his twelfth year the sixth of the Fatimite dynasty. These rulers belonged to the Shëite branch of the Mohammedans. El Hakim held sway over all Egypt, Arabia and Syria, and for twenty-five years ruled in greatest folly and tyranny. He was evidently insane—an impious and bloodthirsty monarch. He murdered all who did not believe in the Shëite claim of Ali's exclusive right to the Khalifate. He persecuted the Christians most cruelly, and in one

instance ordered a prominent Christian to receive one thousand lashes. After eight hundred had been administered, the dying martyr called for a drink of water. It was promised on condition of recantation. This he refused, and died in the faith. El Hakim, in sheer brutality, ordered the remaining two hundred lashes to be laid on the corpse.

His insanity was manifest in a series of foolish orders. Christians were obliged to dress in blue garments, Jews in yellow. A certain vegetable was prohibited as food, because the instigator of Ali's assassination was said to have been fond of it. His horse once became frightened at a dog, therefore all the dogs of the city were exterminated. Many churches were burned, and then allowed to be rebuilt. Professors were called to the colleges, and then cruelly butchered. At one time the gates of the city were

shut by day and open by night. His reign was characterized by many such foolish and cruel acts. He met his end by assassination, instigated by his own sister. This strange anomaly is believed by the Druzes to have been the incarnated dwelling of God.

Four years before the murder of El Hakim (in 1017) came a Persian named Mohammed Ibu Ismail ed Darazy to the court of Egypt. El Hakim received him with honor and made him one of the first officers of the state. Later ed Darazy nearly met his end in attempting to prove in the principal mosque the divinity of his master, El Hakim. An infuriated crowd set upon him and killed many of his followers. Thereupon he was sent by El Hakim to the Wady et Teim, a great valley near Mount Hermon, to win over its inhabitants to the new religion. This man gave the name to the sect—*Druze*, from ed Darazy.

Shortly after ed Darazy left the scene, another Persian, Hamzy Ibu Ahmed, took his place at the Egyptian court. This man is the real author of the Druze religion and the chief compiler of its sacred books. Where Darazy failed in establishing the divinity of el Hakim, *he* succeeded, and even supplanted the other Persian and destroyed his influence. Darazy is repudiated by the very sect to which he gave his name, and Hamzy is exalted. In his writings he speaks of Darazy as a "calf." This, together with the existence in some khulmehs of much-abused pictures of Darazy, is the foundation of the erroneous idea that the Druzes worship the calf.

With his coadjutors Hamzy compiled six or seven volumes, containing over a hundred treatises and epistles,

which constitute the sacred books of the Druzes. They attempted to imitate the style of the Koran, but neither in richness of diction, force of expression, or purity of language did they equal the Prophet of Islam.

Upon the death of el Hakim the new religion entirely disappeared from Egypt and sprang up in Syria, where it spread from Wady et Teim throughout southern Lebanon and over into the Hauran.

The origin of the religious tenets of the Druzes must be sought in the Persian mystic religions which took their rise a century or two after the rise of Islam. Both Darazy and Hamzy were Persians, and according to the testimony of history were learned mystics. By a liberal allegorizing, derived from old forms of religion, these mystics evolved a new one different from them all, eclectic in character. Their devotees outwardly still professed the prevailing religion of Mohammed. One of these sects, the Carmathians, overran all Arabia and Syria, and even held Jerusalem for a time. Ere they were driven back to their original Persian limits, they had succeeded in diffusing their doctrines all through the extensive tract of country which they had held temporarily. Thus they prepared many minds for the propagation of the later Druze doctrines.

But eclectic tendencies were not confined to contemporary religions. While Mohammedanism, Christianity and the Persian mystic cults were drawn upon, origins reached far back into the remotest times, and doctrines of the ancient Persian philosophies, especially as applied and improved by Zoroaster, were borrowed for the new religion.

From earliest times in Druze his-

tory, their influence has been felt politically throughout the Lebanon and Syria. Owing largely to the restrictions against marriage outside certain limits, the leading Druze families have held their places in a compact, unbroken line. Many of these held full feudatory sway in the Lebanon up to within the last half century. Since then the political supremacy has passed from them, their great landed estates have largely been bought by others, and (with a few marked exceptions) they have become quite a secondary race in the mountain.

After the terrible uprising and massacres in 1860, when thousands of the youth and strength of the Christian sects, especially in Hasbeyeh, Deir el Komar, Zahleh, and Damascus, fell by the sword of the exasperated, warlike

Druzes, or through the treachery of Turkish officials and soldiery, the European powers intervened and established in Lebanon the existing form of government by a Christian Pasha under the protectorate of Europe. For this reason Druzes and Christians alike enjoy a freedom of government and immunity from Turkish oppression scarce dreamed of before the awful events of 1860. This favored district of Syria has become the envy of dwellers in other parts of the land.

The Druze Religious System

THE UNITY OF THE DEITY.—The Druzes are preeminently Unitarians. This term is used throughout their sacred writings to differentiate them from all others of whatever shade of religious belief. Their sys-



COURTYARD OF GOVERNMENT BUILDING IN DEIR EL KOMAR, WHERE 1,200 CHRISTIANS WERE MASSACRED IN 1860

tem is founded upon the belief in one eternal and supreme Being. The attribute of unity completely overshadows all others.

The attributes of the Deity, tho subjectively held as an article of faith, are not objectively applied. That is, while God is said to possess perfect power, wisdom, and the like, yet the idea that He is possessed of any attribute whatsoever is wholly rejected, as bringing Him into resemblance to created beings. He can neither be comprehended by the senses, nor can language be used to describe Him.

DIVINE MANIFESTATIONS IN HUMAN FORM.—The Druzes hold that the Deity has assumed the human form ten times. The last manifestation occurred in the person of el Hakim, the mad ruler of Egypt.

When men first appeared in this world, they had no knowledge of God and were ruled by no moral law. The Deity, therefore, appeared in human form, together with the Ministers of Truth and Ministers of Error, and preached the truth to all men, who by the exercise of free moral agency were able to choose good or evil.

All responded to the call of the incarnate God. He then disappeared, and the Ministers of Error succeeded in winning back many to the side of evil. The division thus made is permanent to the end of time, and the destiny of all mankind was then fixed forever.

After the lapse of hundreds of thousands of years, God again manifested Himself, accompanied by the Universal Mind in the form of Shatnil. After this He again vanished, reappearing at various times and in various ways, until the last, when el Hakim instituted claims to divinity.

CREATION.—This occurred in stages. First God created from His own essence of light an intelligent being called the Universal Mind. This being, altho obedient to God, sinned in looking with complacency upon the glorious effulgence, and was punished by the creation of an opposing principle of evil, the Antagonist. (This corresponds to the old Persian Ormuzd and Ahriman.)

To aid the Universal Mind in the conflict with the Antagonist the Universal Soul was created, partly from the light of the Mind, and partly from the darkness of the Antagonist. Then the Soul brought forth the Foundation, who ultimately took the part of the Antagonist. Again the Soul conceived and brought forth the Eternal Word, and this in turn the Preceder, and from this the Succeeded. Thus there came to be five Ministers of Truth and two Ministers of Error.

In like manner were evolved the souls of men, and they, too, are permeated with the double opposing principle of light and darkness. Souls are immortal; they never suffer any change, either in essence, identity or number. They are exactly as they were at the beginning and as they will be in all future time.

By a chain of progressive causation matter was created, with *four* dimensions—*length, breadth, height, and depth*. The creation of human bodies occurred last, and in various stages of development and places of residence. Infants, children, men, and women simultaneously inhabited various countries, spoke different languages, and engaged in manifold occupations. This world of bodies became the ever-changing abode of the never-changing souls. In this doctrine the Bible ac-

count of Adam and Eve is set aside as impossible and improbable.

METEMPSYCHOSIS.—The fourth fundamental tenet is transmigration of souls. The Druzes believe that the souls of good men (Druzes) are re-born into bodies in China. Recent wars and commotions in the Celestial Empire have somewhat shaken their heretofore unmoved geographical faith, and they have had resort to an "internal" China, into which no foreign foot has pressed. They believe also that large numbers of true Unitarians are disguised by outwardly professing other religions. The English nation is supposed by them thus to harbor many Druzes.

THE DAY OF JUDGMENT.—The Druzes, few in number at present, believe that a day will come in the natural course of the world's history, when the complete number of the Druzes will be assembled from whatsoever lands they may inhabit, and from whatsoever outward forms they may have assumed. Not the wildest dreams of the Jews regarding their Messiah could have surpassed in grandeur and power and invincible progress the coming of the Lord of the Druzes.

The Judgment Day is more nearly a particular period in the world's history. The beginning of this period is to be marked by a severe conflict of arms between the Mohammedans and the Christians, in which the Church of the Holy Sepulcher will be burned by the Moslems. In retaliation the Christians will march against Mecca. Just at this juncture will come word of a vast army from the East—two million five hundred thousand Chinese Druzes—headed by the Universal Mind (*i.e.*, Hamzy). This army will carry all

before it, and Christians and Moslems will become humble suppliants for peace. Their leaders will walk before the conqueror to Mecca, reaching there on a Wednesday. Next day will be the great day of judgment, when el Hakim will again appear in the garb which he wore in Egypt, and riding on the same white donkey.

At his command, as he speaks from the top of the Kaaba, the heavens will resound with thunder, lightnings and tornadoes, which will utterly demolish the sacred Kaaba. The Unitarians will be rewarded with rich presents of clothing, weapons, and steeds, and thence will travel throughout the earth, killing all infidels, destroying their governments, and plundering their wealth and treasures.

Once more el Hakim will set up his throne in Egypt, this time forever, with his viziers and courtiers. The believers will be invested with the government of the world, each given rank and wealth according to his merit. The Moslems and Christians will wear heavy earrings of lead and iron, which will heat them in summer and freeze them in winter, and they will be subject to a heavy tax. The Jews (descendants of Moses, specially revered by the Druzes) will be better treated, being scribes for their lords, the Druzes.

In this condition after the judgment day, death, tho in force as before, shall in no wise affect the endless transmigration of souls and consequent rewards and punishments. Believers will live to the age of one hundred and twenty and will be free from all annoyances, pain, and suffering. Non-Unitarians, however, will have increased trials, and their death will be attended by magnified terrors.

THE SEVEN ETHICAL COMMANDMENTS.—HAMIZY, the author of this religion, in laying down seven ethical commandments to be observed by the Unitarians, abrogated the precepts of Mohammed. His seven commandments are:

1. Veracity—a strict obligation to truthfulness on the part of every Druze in his dealings *with his fellow believers*.

Infidels have no claim on his veracity. He may speak the truth with them only when he could gain nothing by a falsehood, or when he might be detected in an untruth and his reputation tarnished. Thus dissimulation becomes second nature and absolutely no confidence can be placed in the word of a Druze.

2. Love of the brethren—restricted to fellow Unitarians. A Druze is seldom, if ever, seen begging.

3. Renunciation of every other religion.

4. Repudiation of devils and separation from infidels.

5. Belief in the unity of God.

6. Consent to the actions of God.

7. Submission to the will of God.

The Unitarians have taken a vow on their souls to surrender all their affairs, their spirits and bodies, things secret and open, what is under them and above them, into the hands of the Ruler *without examination or discussion*; to be his slaves and obedient servants.—[Translation.]

Druzes, Christians and Moslems

In order to note the points of contact between the Druze religion on the one hand and Christianity and Islam on the other, a clear-cut distinction must be drawn between outward professions and inward beliefs. Druze Unitarianism must be stripped of dissimulation and allegory. Then it will be found to be almost entirely an

adaptation of the Persian mystic philosophies to the countries permeated by the strong religious tendencies in the Jewish, Christian and Moslem creeds and practises. It has drawn upon these systems for certain broad fundamental principles, as, for example, the divine attribute of unity in the Moslem religion. Otherwise only by a process of the vaguest allegorization are Biblical and Islamic characters dragged into the system. Great facts, such as the resurrection and judgment day, are only distorted to meet the selfish requirements of a haughty sect.

ISLAM.—The outward Druze profession of Mohammedanism is at the polar extreme from the secret teachings of the sacred books. The Druzes observe the great Moslem feast; deny the divine authority of all books but the Koran (in conversing with Moslems); are ardent worshipers in the mosques; they take the best-loved Moslem names, as Mohammed, Mahmûd, Mustapha, and the like. For nine hundred years they have successfully carried out the perfect scheme of deception which is commended and commanded in their sacred books.

In a Moslem land the rulers and populace would have crushed them had they realized that their venerable Prophet was set forth in the esoteric Druze cult as “an ape, and a devil, and a son of adultery.”

Question—But if he is an ape and a devil and a son of adultery, why do we give praise in his name, saying: There is no God but God, and Mohammed is the prophet of God?

Answer—We give praise in the name of Mohammed, son of Beha ed Din, surnamed by our Lord “the Minister of Truth.”

This bit of double-dealing may be taken as a characteristic example of all their relations with Islam.

One essential point of difference is the tenet of freedom of the will as opposed to fatalism. It is as marked as the difference in theological status between Arminius and Augustine. The Unitarians claim that God's *justice* can not be upheld except by giving man freedom of will to act, thus placing him under the rule of rewards and punishments. Beha ed Din wrote:

If the Creator's orders were absolute and irresistible, none would be unbelievers; all men would be equal in point of faith and religion; there would be no use of rewards and punishments. His commandments are merely an invitation to choose the good, and his prohibitions injunctions to avoid the evil.

CHRISTIANITY.—Here again the shell has been adapted to Druze vagaries and allegorizations, and the kernel rejected. Hamzy is believed to have dictated the New Testament, which is held in high esteem. Jesus is called the false Messiah, son of Joseph and Mary.

Question—Where was the true Christ when the false Christ was with his disciples?

Answer—He was among the disciples. He dictated the truths of the Gospel and taught Christ, the son of Mary, and instructed him how he should lay down the rules of the Christian religion. The latter at first listened to him; but when he disregarded his word, then the true Messiah implanted in the hearts of the Jews hatred against him, so that they crucified him.

Question—What happened after that?

Answer—They placed him in his grave, and the true Christ came and stole him from the garden, and spread the report among men that Christ had risen from the dead.

Question—Why did he act thus?

Answer—That he might establish the Christian religion, and confirm men in the doctrines which he had taught.

Question—Why did he act so as to establish error?

Answer—His purpose in this was to con-

ceal the Unitarians in the religion of the true Messiah, and nobody know them.

Question—Who, then, is the Christ who rose from the grave and entered into the place where the disciples were assembled, while the doors were closed?

Answer—He is the Messiah, living and immortal—Hamzy, the servant and slave of our Lord.

This translated quotation from the Catechism exemplifies the way in which all the New Testament teachings concerning Jesus Christ are applied in the Druze literature to Hamzy. He is called "the Word," "the Spirit of Truth," "the Anointed," "the Son of God," and so forth.

While Hamzy himself paid little attention to Christianity (other than to borrow from it), his younger (and later) coadjutor, Beha ed Din, labored hard in three long treatises to establish the position of Hamzy as the true Messiah. Two of these treatises, in the form of epistles, were addressed to the Eastern Christian Emperors, and one to all Christians. Hamzy is declared to be the Messiah in his second advent. The Christians are charged with having corrupted their religious doctrines.

Beha ed Din knew the Scriptures and used them freely, as it suited his purpose. In referring to the words of our Lord at the Last Supper, he purposely misquotes Him: "This is my blood of the New Testament, for which *much blood shall be spilt*, for the remissions of sins." In this he perpetuates the Moslem idea that the *real* Messiah was not crucified, and applies to the blood of the Unitarian martyrs what Christ says of His own blood.

Following Beha ed Din in his use and interpretation of Scriptures, nearly all the initiated leaders among the

Druzes are thoroughly conversant with the Bible, especially the books of Moses and the Gospels. Their estimate of Christianity and the Scriptures is, however, clearly stated in their remark, "Everything which is found true and admitted by us in the Pentateuch, Psalms, Gospels and Koran, comes from our Lord; but that which is not admitted by us belongs only to their own doctrine, and proceeds from their vain boasting."

In Conclusion

Such is the Druze religion: eclectic, drawn from many sources, and making no acknowledgment; esoteric, designed for a very few, and comprehended by fewer still; unjustly selfish, setting before the hopes of its followers their ultimate temporal triumph, *because Druzes*, at the cost of life, liberty, and honor, of all other sects, because they are Christians, Moslems, Jews, and not Druzes.

How far removed is this from the Christian religion, which it would supplant! Instead of eclecticism, Christianity boasts of divine origin and inspiration.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

No prophecy of the Scripture is of any

private interpretation. For the prophecy came not in old time by the *will of man*: but holy men of God spake as they were moved by the Holy Ghost.

Far from esoteric, Christianity stands by the word of its Leader.

Go ye into all the world, and preach the gospel to every creature.

Who will have *all men* to be saved, and to come unto the knowledge of the truth.

Not willing that any should perish.

Christianity holds out the hope to every true believer in Christ of eternal happiness in a "new heaven and a new earth," *not* at the expense of any other earthly creature, but rather through efforts to bring *all mankind* to a forgiving Savior.

May the time draw nigh when the efforts of God's servants in Syria, among the Druzes, through schools and colleges, hospitals and dispensaries, preaching and *living* of the Gospel doctrines, shall yield abundant fruitage in hearts now indifferent through illusion, deception and mysticism. May those who revere Hamzy and await his coming with sword of vengeance upon unbelievers, look for the advent of the Prince of Peace whose "Kingdom is not of this world."

For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

MEDICAL MISSIONS AS A FACTOR IN WORLD EVANGELIZATION

BY MISS V. F. PENROSE, GERMANTOWN, PA.

“Medical missions are the kindergarten of Christianity. They are like the raised type for the blind, like the sign language to instruct the deaf. Medical missions witness to the catholicity as well as humanity of Christianity. There is no department where sectarianism is so little felt.”—MISS BOSE, of Barhwal.

“The question we should consider is not, does this agency involve much expense? but, is it worth it? Is it remunerative expenditure? Does it yield a good return? And how does it compare with others? My friend, Dr. Macnichol, of Kalna, took some trouble to find out how the medical mission compared with other agencies as a means of carrying the Gospel to the villages. He found that in one year all the preachers at seven centers—a dozen in all—visited altogether 401 villages. During the same period the medical work drew its patients from 517 villages.”—REV. J. M. MACPHAIL, India.*

“The attractiveness of Jesus was owing to His secret and His method. The secret is indeed beyond our ken; the method is one that has been fully revealed in order that as far as may be it should be imitated. It is one in which Teaching is combined with Healing—combined not merely as an attraction, but as a necessary embodiment of the spirit of Christianity. It was no mere passing incident of casual import that at the close of a hard day’s work, when the last rays of sunset had passed off the Syrian hills, and when the gloom of twilight had settled upon

the lake, the whole population of Capernaum crowded round Him with their sick, so that night fell while yet His labors of love and healing were unfinished. It was no passing phase of that Divine life that Dr. Livingstone was thinking of when he exclaimed that ‘Christ was the first medical missionary.’ In pondering over the depths of His teaching, in wondering over the marvels of His power, in taking to ourselves the blessings given to all men and all times in His death and resurrection, we are apt to overlook the method that He adopted of testifying by typical healings of the body to that spiritual healing He came on earth to bring. Modern philanthropy has many forms of beneficence; but while these may all have their source and inspiration in His life, that life does not supply a *pattern* for the carrying out of other philanthropy than that of the medical missionary. In His relation to the bodies of men Christ was ever busy in the relief of pain.”—DR. A. NEVE, Srinagar, Kashmir.

“There is nothing like medical missions for pleading with lip and hand. We have an eye case in the wards under Dr. McAll’s care, who comes with his master (he, too, has been operated on for tumor of the neck) from Kansuh Province, over 2,000 li away. So, you see, the reputation of our hospital is very great. Indeed, Dr. Gillis is noted far and wide as a successful operator. Kansuh is beyond Sz-Chuan, near the Tibetan border.”—DR. WOLFENDALE, Hankow, China.

“Think of the condition of the sick in uncivilized lands; denied food, often

* *The Christian Patriot*, Madras.

starved to death, bled to excess, tortured with knife and cautery, or nauseated with horrible abominations by their *hakims*: subjected to horrible in-



THE CHOLERA CAT

A copy of the paper cat pasted over the doors of houses in Korea to keep off cholera. The people believe that the cholera demon is a rat—hence the usefulness of a cat

cantations and exorcisms; victims of superstitious priests and greedy quacks; or, if the disease be chronic, often left neglected, unfed, and naked on the bare ground. How much remains to be done, whether in our own land or abroad. How little is done in comparison with the vast amount of disease that remains untouched and unrelieved. And how about those unnumbered millions who have never heard the Gospel of Christ? or who have heard about it, but have never seen the blessed manifestations of its beneficence in the healing of disease; who know of it but as a dogma, a history of the past; but know it not as a living power, in the comforting of the sorrow-stricken, and the relieving of pain. The call for medical missions is loud and urgent; not as a substitute for but auxiliary to other methods of work—'a call,' says the *Lancet*, 'not to be lightly accepted. In some fields the risks are great and the work most

arduous. . . . But Christianity and medicine together are not likely to be discouraged by risks or work. We can imagine no career more lofty or honorable than that of a well-informed, capable, and courageous medical missionary. A few hundreds of such men may in the next half century powerfully affect the history of China, India, and Africa. If men of commerce could give as good an account of their work in these lands as men of medicine, the evangelization of the world would be hastened.'

"It is no small thing that strength and health, skill and knowledge, tenderness and wealth, should be devoted to the services of the poor, the desti-



PICTURE OF THE GOD THAT KEEPS OFF SICKNESS
SHANGHAI, CHINA

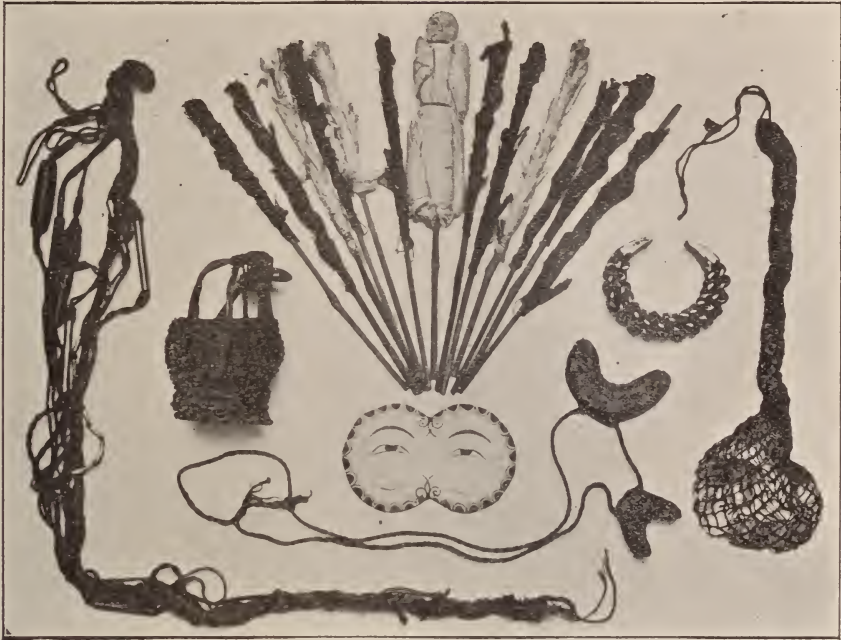
tute, the decrepit, and the diseased. It is no small thing that humanity should ever be thus ennobled by the service

of the sick. Well might the late Bishop Fraser say that hospitals were as truly the houses of God as were churches. Certainly this is truly the case where the work is done in a Christlike spirit; and, above all, may not this be postulated of medical missions, whether among the crowded poor of our English cities, or among the igno-

raunt in that 'most high enterprise'—the preaching of the Cross; and let the watchword upon our banners be 'Preach, saying the Kingdom of Heaven is at hand.'—DR. NEVE, in *Modern Medical Missions*.

Progress in Medical Missions

During the last thirteen years medi-



IN THE CENTER IS A GROUP OF FETISH CHARMS SAID TO CONTAIN THE SOUL OF A BOY AND GIVEN BY A NECROMANCER TO SAVE THE BOY'S LIFE—CHINA

Here are also a heavy silver bracelet given to Dr. Denman in Laos, fire basket used to cure disease in Kashmir, India, votive offerings of eyes, made to the Goddess of Sore Eyes, China, and a charm worn by a Laos man

rant multitudes of semi-civilized and heathen nations?

"There must be many failures in such a work, the shortcomings of which are the more evident because its ideal is so magnificent. But this is no excuse for aiming at less than the ideal. Let, then, the Church wake to her duty; let the noblest gifts of God be used in His services; let white-robed Charity join the twin handmaiden

cal work has far outstripped proportionately the development of evangelistic work. Medical missionaries have increased 120 per cent., all others 47.4 per cent., says Mr. Robert E. Speer. Even this rate of increase does not begin to cover the needs. One missionary averages 100,000 in his parish. There are 5,000 mission stations and 18,000 out-stations, and 504 hospitals and dispensaries. Many of these are

in the same station, so the supply is totally inadequate. The medical missionaries have a clientele of 2,000,000 apiece. There are 17,000 missionaries and three times as many are needed to evangelize the world, and there were 770 *medical missionaries in 1902*. Dr. Manassah, of the Friends' medical work at Brumana, Syria, says that "medical missions have opened the Lebanon district for the preaching of the Gospel, and have broken down prejudices, especially among the clerical party and the most fanatical people. Not long ago a priest in high position in that neighborhood was very strong in denouncing Protestant missions. But after being ill and receiving great benefit from these institutions, he became their friend and quite changed his view of them." Dr. Manassah continues:

The nursing of the sick in their own homes is far from satisfactory, being very primitive in every way. Cleanliness, suitable clothing, comfort, dietary, etc., are not understood. Only a few weeks ago I was asked to see a Druse patient, a boy about eight years old. I ordered the remedies to be taken, giving careful directions. A few days later the boy's father came to tell me that his son was not doing well, and on making inquiries I found that he had only taken one dose of medicine, and had been fed on prickly pears and pomegranates; the child was suffering from typhoid. It is very sad to see the ignorance of mothers about the care of their children, who have to suffer much for this neglect. They are often not washed thoroughly till a year or two after birth. It will easily be seen that the country is in great need of well-trained, efficient nurses, and that the people need educating on practical hygiene. . . . The medical missionary has access to many classes of people, and exerts his influence not only on the hospital patients, but on those he visits in their homes and itinerating work. He has great openings for car-

rying the Gospel, either by preaching, reading to, or conversing with patients and their friends.

Native treatment is well exemplified by a case from India, Sehore, but a parallel could be given from many other lands. A poor girl suffering from acute mania had her hands enveloped in rags, which were soaked in kerosene and set alight to exorcise the evil spirit which was supposed to possess her. "Little wonder that she ultimately died of the terrible wounds and shock thus produced. Naturally, the people fear doctors who administer such treatment; but, either from superstitious fear or from want of better treatment, often submit to their practises, tho in ever increasing numbers they are resorting to government and mission hospitals."

Dr. Charles F. A. Moss, of the Friends' mission in Madagascar, tells us that not only has the medical work been a great blessing in the alleviation of suffering to those in and around the capital, natives and Europeans alike, but it has been the means of sending out native doctors and nurses trained by Christian teachers, and its influence and work have had far-reaching effects in breaking down superstitions and ignorance all over the country.

Dr. McKean, of Chieng Mai, Laos, has an army of 125 of our best Christian men who go throughout the province to vaccinate. They carry with them "the Word of Life" in both hand and heart.

Work has been begun by means of the dispensary in all lands, with medical itineration when possible. In fact, missionaries without medical training are compelled to administer medicines



New Church Missionary Society Hospital, Mengo, Uganda



Children's Presbyterian Hospital, Miraj, India



Memorial Presbyterian Hospital,* Taiku, Korea



Reformed Church Mission Hospital, Bahrein, Arabia



United Presbyterian Hospital, Assiut, Egypt



David Gregg Memorial Hospital for Women and Children, Canton, China



Hospital Ward Presbyterian Mission Urumia, Persia

SOME MISSION HOSPITALS IN AFRICA AND ASIA

* This hospital has recently been destroyed.



Dr. A. R. Cook on an Itinerant Medical Mission in Uganda Church Missionary Society



Dr. Kerr's Refuge for the Insane at Canton, China



Method of Cupping in India



Children's Ward in the American Board Mission Hospital at Ahmednagar, India



Healing the Open Sore of Africa United Sudan Mission



Woman's Ward, Brumanna Hospital, Syria, London Friends' Foreign Mission

where no medical missionary has been sent, the needs are so great, "and we could do so much better than the native doctors," a missionary of West Sudan told me. Simple cleanliness often helps the patient.

The Need for Hospitals

How necessary is a hospital at every medical mission. "Such a provision is necessary," says a writer in *Medical Missions at Home and Abroad*, "not only for the sake of the treatment which is so often impossible outside, but for the sake of giving the women the actual experience of what a Christian home is; so that if they forget what they hear, they remember what they see." Dr. Arthur Neve, of Srinagar, holds that hospitals are the most important factors in our work. "A medical mission abroad without a hospital is a Samson shorn of his strength."

"Itinerating on the part of a medical missionary can never have its highest value until a center has been found and a hospital planted. All the real Christian work of a doctor is done in his hospital. "There is not a word to be said against dispensary work or itineration. Both are good. But in missionary strategy we want the best, and it is the universal experience of medical missionaries that for the spread of the Gospel a medical mission without a hospital is comparatively a poor and weak instrument."

"It is a false economy," says another, "which sends a fully trained and qualified European medical missionary to the field and does not see to it that he is provided with a hospital. Some of our missionary societies have failed as yet to grasp the truth of this. If

the object in any given district is to evangelize as thoroughly as possible, it is not enough either that the medical missionary should itinerate or that he should have a dispensary. He is sent out to heal the sick in order that such healing should illustrate both the power and reach of the Gospel, and that it should perpetually show forth its spirit. Neither itineration nor dispensary give room for this. The medical missionary, under such circumstances, is limited to the mere surface of things. He never gets to that which constitutes his proper work, and the effect is proportionate. If the medical missionary is to attract men and women from all parts of his district it will be because he is able to deal with a vast mass of diseases. Without a hospital he can not do this. A hospital with the blessing of God is fitted to be an incalculable blessing. It seems absurd to urge men to perfect themselves for Christ's sake in their profession, if they are not to find room to exercise it. The miserable idea that the medical missionary is simply to gather people together that there may be an opportunity to preach to them, lies at the root of the parsimony that sees no special value in a hospital."

At Kikuyu, British East Africa, is a doctor with no hospital, Dr. Uffmann. He is obliged to use his sitting-room and his dining-table for operations. Patients must be sent to their homes afterward. The native servants refuse to clean up, as if the patient dies and they had touched blood, sickness or death would befall them. He wanted a rest-house for patients from a long distance, on account of feuds. When young people and strangers near death, they are cast out to the

hyenas. Death in the hut would cause its abandonment. Is this a proper equipment?

Cruelties of Heathen Doctors

The awful sights are appalling—the diseases on all sides, monstrosities, lame, halt, blind. Rev. F. S. Miller writes in the *Korca Field*: "There is one valuable aid to the evangelistic worker, somewhat selfish, perhaps. As we go through the country, seeing all manner of wounds and diseases, we could not stand it to pass them by if we could not give the afflicted a letter to the doctor. We would otherwise have to stop and do something for them. Even from that point of view, the doctors save an immense amount of suffering. We suffer a great deal more than we realize in our sympathy for this people; but when we know there is a physician, a specialist, and that he will do as well for the man as for us, we give the man a letter and go about our work."

In cholera times a cat is fastened up over the doors of the houses to scare away the rat that cholera puts inside each patient!

The Moravians have a little hospital at Leh, Ladak, Tibet, 11,600 feet above sea-level. It is sowing seed among the Buddhist religious orders. The first cataract operation was on a Buddhist nun from a village 80 or 90 miles away. She came back for a second operation, sent two of her relatives, and from that time a year has never passed without one or more patients coming from that valley where cataract seems particularly common. From talks with our patients we see constantly how widely the name of Jesus is becoming known; would that all these people knew the salvation which comes through faith in Him.

"A patient who goes back with good sight is a really splendid advertisement for us. We are gradually getting a connection among the aristocracy of Ladak and have been called to treat the ex-king and some members of the old nobility, all Lamaistic Buddhists. We had for some time as an in-patient a man belonging to the principal Mohammedan family in Leh, and tho this family keep their ladies strictly secluded, on two occasions the doctor was asked to see and prescribe for one of them." Thus does the medical work storm the strongest citadels, undermining slowly but surely as no other can.

For many years Rev. and Mrs. Eugene P. Dunlap have done itineration along the coast, up the rivers, far into interior Siam. The *Kalamazoo* is their boat. Now they have Dr. Bulkley to assist, but they are really skilful physicians themselves. Dr. Dunlap has vaccinated many thousands. On one occasion while Dr. Dunlap vaccinated, the Siamese evangelist taught the people waiting and sold good books to them. In the midst of vaccinating, a prince, brother of the King of Siam, arrived on the scene. H. R. H. manifested deep interest in the work. At his request the missionary taught the prince how to vaccinate. He, too, commended the work of the American missionaries, and, on leaving, said: "Now, I shall secure vaccine and vaccinate my people." During this tour they sailed about 400 miles, preaching in the market-places, temples, fisheries, islands, prisons and homes, with woman's work in the homes, ministering to the sick, vaccinating 960 children, and selling 2,362 portions of Scriptures, Christian books, and tracts.

The high commissioner of the Pu-

ket district, ruler of six provinces, was suffering from an angry tumor. He had been well treated at Nakawn, but four days' travel across the country in a sedan-chair had aggravated the trouble. Dr. Dunlap lodged with him till he saw the patient relieved. They had some close talks about Siam's highest good. "He fairly urged that

and repairing of the hospital at Resht, and purchase of equipment, medicine and surgical instruments; to give also three thousand tomans annually for the expense of the hospital; also horses and carriages for use to be paid for in addition if necessary.

The American Board leaflet on "The New Mission Hospital, Madura, India," gives the marvelous details of how native princes, high officials, lawyers, gave their time, money and services, interesting many to fully equip the beautiful building for medical missionary service. The leaflet is attractively illustrated with the portraits of these native donors.

The Great Needs

The needs are appallingly great; the expenditures so very little in compari-



ITINERARY OUTFIT OF DR. J. PRESTON MAXWELL
AMOY, CHINA
Presbyterian Church of England

the missionaries come and establish work on that side, and be sure to bring a medical missionary. He said: 'I want a medical missionary, because I know how much deeper interest he will take in the sick, especially the poor sick, than does the ordinary doctor. Come start hospitals and schools, and I will see that money is secured to help support them, and I will aid you also in going about to preach to the people. I believe that your preaching as well as your other work does good to the people.' Shall we embrace such opportunities or not?"

That this work appeals as nothing else witness the Sadari Mansoor of Resht, Persia, offering one thousand tomans (\$1,000) for the completion



CARRYING A BABY TO ST. JOHN'S HOSPITAL
SHANGHAI, CHINA
American Protestant Episcopal Mission

son with the opportunities and service. Dr. Whitney, of the American Board at Fuchau, reporting 3,300 out-patients

in the station, adds: "Two hundred and fifty dollars (gold) a year would support the two native physicians employed and supply double the work now done."

Self-support is the aim in all directions. Curious are some of the fees. An old cat and five kittens was one in China. At Leh a chicken or a few eggs or apricots are given. "Few give cash, the most usual acknowledgment being the Tibetan Ka-tags, or scarf of salutation, given when the patient leaves the hospital. These scarfs vary in value from a few annas to several rupees. This year, however, two or three patients said, as they had no scarf, "would we accept two annas?" which we did, assuring them that, rude as it might seem according to Tibetan ideas, we greatly preferred the cash."

Dr. Mary Pierson Eddy, of Junieh, Syria, reports for her work that he who comes empty handed is considered mean and miserly. "From a mare, the gift of a Bedouin prince, down to a snakeskin, I do not know anything portable which has not at one time or another been presented to me. One season I had eleven lambs. At another time a hedgehog was found to be rather an unpleasant companion in our limited quarters. . . . As each of these received and accepted meant value double expected, the burden of obligation and of satisfying all expectations was too much, and now I receive nothing that I do not need and for which I can not pay cash value on the spot. The same rule applies to the great feasts prepared by village magnates, which prepare the way for free treatment of all relatives of the donor and his neighbors.

"As in America, the question as to

who should receive free treatment is a difficult one. I require from those who thus come to bring a certificate signed with the seal of the head of their religion or of the sheik of the village or our Protestant teacher in their place."

Near Beirut, Syria, is the only insane asylum in all Asia except its far-away competitor at Canton, China. Yet such needs are tremendous in the entire continent. The insane run at large or are bound with chains, branded, treated in every inhuman fashion.

While medical work dates back to 1636 in India, the Danes really began medical missionary work in 1730-32, America sending her first medical missionary in 1819, Dr. John Scudder. In China, while there were beginnings made prior to 1835, that was the year when Dr. Peter Parker opened the first permanent hospital, that of Canton, which still continues, the "Broad Benevolence Hospital." China now has over 200 medical missionaries. India has 281 medical missionaries, 58 per cent. women, and a chain of missionary hospitals "like lighthouses along the northwest frontier, shedding the rays of the Gospel across the great unbroken sea of heathenism beyond the border."

Africa has but one medical missionary for 2,500,000. We can thank God that a beginning has been made. But we should feel a healthy dissatisfaction, and strive with might and main to rouse up our medical students to a full sense of their responsibility, and the Church as an unbroken whole to supply a full and adequate equipment for this work—so Christlike, so miraculous in its outreach, its opportunities. The few "loaves and fishes" already supplied have fed a countless

multitude, and all have heard of the Great Physician. Many have come to Him. Many have led whole villages to Him. Some, like Blind Chang, have become marvelous evangelists, ever

Pedro Recto, the paralytic, becoming a Christian at the little Iloilo hospital, Philippines, had himself carried far away to the mountains to teach a poor, ignorant mountain village. Without



INTERIOR OF THE MEN'S WARD IN THE MENGO HOSPITAL, UGANDA
Church Missionary Society of England

after proclaiming with greatest success that satisfying Gospel they heard first in the hospital. Have you read the story of Un Ho, converted at the Canton Broad Benevolence Hospital? A singing girl, a blind, lame leper, she led two hundred to Christ in a brief time.

remuneration he taught, and the last report from him told of 300 people waiting for baptism.

When will the Church rouse to equip this marvelous work commensurate in some degree to the needs so great in lands where Christ, the Great Physician, is not known?

WONDERFUL MEETINGS IN SENDAI*

BY REV. JOHN H. DEFOREST, D.D., OF SENDAI

There have been great and blessed Christian meetings in Sendai before this in which a foreigner was the conspicuous speaker, but no foreigner appeared in the series of meetings, held in Sendai from April 6 to 22. It was wholly a Japanese movement. So far as I recall there has never before been anything like it in Japan—daily meetings, morning, afternoon, and evening, for two weeks and a half in one place, with increasing interest and with no foreign help.

The men who came to conduct these meetings, with but one exception, were all from Mr. Ebina's church in Tokyo. He was the chief speaker in the afternoon and evening. It was a revelation of the spiritual power of his Church to see such men as Professor Uchigasaki, of the Waseda University; Mr. Oyama, one of the brilliant writers of the capital, and Mr. Kobayashi, one of the successful merchants of Tokyo, stand with their beloved pastor and witness to the value and necessity of the religion of Christ for Japan.

The first meeting was held in the Educational Hall, where some five hundred persons were present, among whom were many distinguished officials. The stout, smiling, irresistibly witty professor of literature, Uchigasaki, carried his audience through the geography and mythology of Europe, contrasting Japan in such an inimitable way that laughter and applause often drowned his words. He won their hearts as well as their minds, and then broke into what Christianity is, why he himself couldn't resist it tho he tried, and why his deepest conviction is that Japan must become Christian. It was a profoundly sympathetic appeal on a high plane right to the hearts of his hearers.

Rev. Mr. Hori, of Maebashi, followed, and impetuously urged, in God's name, that every one who wanted to do his best and be what God wanted him to be should seriously examine himself until he found out how

imperfect and faulty and sinful he was, and then he would want to cry to heaven for help and deliverance and salvation.

Mr. Ebina, whom it is safe to call the greatest preacher in Japan, a man so broad and true and sympathetic that he is honored and trusted by thousands, then held the audience on "Japan's Need of Spiritual Awakening." He avoided all side issues, made frank concessions that disarmed criticism, and then pleaded for honest consideration of God's priceless gift in Jesus Christ. He spoke with authority based on wide knowledge of world thoughts, and with such sincerity that every one felt that if he was to yield to Christian truth there could be no safer guide than Ebina. He said in part:

I am going to show you, imperfect tho I am, the very heart of Christianity. I shall take you to Christ Himself, and if God uses me to open before you the truth, so that in your deepest heart you begin to recognize it, then I appeal to you as true men and women frankly to yield and join us in open acknowledgement of the divine Christ. But if you detect any error in our reasoning or any concealment of facts, then stand up and oppose us. If you have doubts come and talk with us face to face, and see whether we cannot help dispel the doubts. Be true to your best selves while we hold these meetings. That is all we ask. If you can not yet believe in the God I am telling you of, it may sound presumptuous, but I ask you to believe *me*, for I know that this God of Jesus lives, and there is nothing I know so certainly as this.

There were a thousand in the Representatives' Hall to hear these men, but nearly all the meetings were held in the Kumi-ai Church, which holds about one hundred and fifty. It was filled every evening. Some of the subjects were "The God of Jesus Christ," "Christ's Attitude Toward God," "God's Attitude Toward Men," "The Ethics of Christ," "The Providence of God," "The Essence of Christianity," "The Christ of the Cross." It was an education in religion to hear these men, and so many Christians in the

* From *The Missionary Herald*.

city wanted to come that a notice had to be hung up—"Only Inquirers Admitted." Even the aisles were crowded.

The thoughts of the speakers were cast, as was natural, in a Japanese mold. No foreigner could have told as Mr. Ebina did why Christ was born in Judea. "It was for the same reason that Togo and Kuroki were born in Japan and not in Korea. No place could have produced Shaka but India, and no history of Greeks and Romans and Chinese could have produced Christ. Only Judea could do that."

I was very much interested at times in the gestures of these men as they spoke from their own experiences. Japanese psychology until recently was very like that of the ancient Jews, locating the affections in the bowels. In all ancient lands the bowels used to yearn, and they haven't gotten over yearning here in Japan yet. When these profoundly earnest men emphasized their appeals to the deepest feelings of their hearers, two hands uplifted high would descend with a whack over the bowels with such force as to make them yearn all through. Or if the appeal was to "open your bosoms wide to the truth," both hands in claw-shape met on the breast-bone and jerked outward with a force that threatened to tear off coat, vest, and even shirt. Gestures that for ages have been associated with Japanese fencing and wrestling were also in evidence when the appeal was to fight for righteousness and conquer for Christ.

So these meetings began and continued until the second Sunday, when thirty-four men and women were baptized. The movement continued till the following Thursday, when twelve more were baptized. Prominent people of the city called on these men to express their thanks for this helpful work. Merchants were touched as never before by the quiet, modest, and sincere work of the "Ban-zai Tooth

Powder" man. Every school in the city above the primary grade welcomed these men to their school and had them address the students. Two of this band of workers, Professor Uchigasaki and Dr. Oyama, were students in the government college here six or seven years ago, and the college boys were exceedingly demonstrative in their applause when these graduates appeared on the platform.

During these two weeks I have been impressed with many things. These men have been our guests the whole time, and our home has been blessed with their delightful presence. The entire house resounded at times with the side-splitting laughter caused by their jokes, many of which even a foreigner could understand. Again, every room (even bedrooms) has been requisitioned to give callers a chance to have a personal word with the different members of this band, and you could easily see as some of these inquirers left the house that the joy of having decided for Christ was theirs. Our home never came nearer to being an international Christian convention and a first-class temple of God than it did during these two weeks.

Before the meetings began Mr. Ebina wrote Mr. Hori that the Sendai movement must be the "Yalu River of Christianity." Just as the nation anxiously awaited news from the first land battle with Russia on the Yalu, believing that the first great victory would mean victory every time, so the other four centers at Hiroshima, Kumamoto, Tosa, and Nagoya, where similar meetings are to be held, will be profoundly moved by the success at Sendai. Just as there was a careful study of conditions on the Yalu, so the conditions of Northern Japan were studied, and two graduates of the college here, who know well the heart of the people, were selected as lieutenants under Mr. Ebina's direction. The work was done "as prearranged." And the newspapers were a most friendly aid by their sympathetic daily reports.

JAPAN THE KEY TO THE EAST*

BY CALDER T. WILLINGHAM

Japan has demonstrated her right to this important position. As in many other spheres, so, in the religious life—Japan's influence is paramount. The Christian world should take note of this and greatly increase its activity in the effort to make Japan a Christian nation. What will it mean to the Eastern nations if Japan becomes Christian? Notice her influence on the nations!

Japan's influence in KOREA is supreme. If Japan is Christian, the influence which she exerts in Korea will be that of a Christian government—that will be elevating, uplifting, helpful to the religious life of the people. If Japan does not become Christian, even tho she grants full religious toleration, missionary work in Korea will be more complex and difficult. The tendency will be for the Koreans to follow the example of Japan and reject Christian teaching, or be indifferent to it. To a great extent, Korea's attitude toward the Gospel depends on Japan's relation to Christianity.

In the recent war between Japan and Russia, the former nation liberated the MANCHURIANS from the yoke of Russian bondage. It is natural, then, that the Manchurians should respect their liberator and accord her all honor and reverence. If Japan assumes an indifference to Christianity this will have a great weight in making the Manchurians take a similar stand. If Japan becomes Christian, her influence in Manchuria will be for good and not for evil in winning Manchuria for Christ.

But by far the largest sphere of Japan's influence is in CHINA. It is surprising to read "Japanese is now the official language in the Peking University, to which institution a Japanese has been summoned to fill an important position." The following quotation is stranger still: "Professor Magozo, Doctor of Law in the Kyoto

University, has been engaged by the Chinese government to compile a new code of laws, and a number of assistants from Japan are to be summoned to help them." *Think of it!* We are also informed that "others are serving as advisors on the international law to the Chinese government, and others are advisers to the viceroys of the different provinces." Thus China openly acknowledges the great influence Japan is wielding in her bounds. Last year between 4,000 and 5,000 Chinese students were in Japan at school, and this year the number has doubled. These young men, like the Siamese, have gone to Japan to obtain the "higher learning." Oh, that Japan was a Christian country! Then these young men, returning to their country, and dispersing throughout the whole empire to occupy offices of various kinds, might tell of Him "in whom are hid all the treasures of wisdom and knowledge."

This is not all, but enough has been written to show that Japan's influence in China is great. Will the Christian world do its part in making this influence Christian? It would be a great thing to get hold of the influences at work in either Korea, Manchuria, Siam, or China, and make them Christian. But how much better to get hold of the source from which emanates these influences and make it Christian. Then the source and all the influences emanating therefrom will be for a blessing to mankind and for the glory of God. Let Christians be more earnest in Christianizing Japan. Japan is a land of opportunity, a land of promise, a land of hope; whatever talents have been entrusted to us, if we will invest them in Japan they will bring forth manifold results for the Master's glory. Japan is the key to the East. Let us turn the key and open the doors of the nations that Christ may enter and claim those for whom He died.

* From *The Foreign Missions Journal*.

THE RUSSIAN BISHOP IN JAPAN*

Russian by birth, faith, education; Russian in every fiber of his great heart. Bishop Nicholas, surnamed in his own country the "Apostle of Japan," is so devoted to his Japanese spiritual children that for the last quarter of a century he never left them.

In 1880 he was in Russia on some important mission affair, and, toward the end of his stay, was openly longing to be back among the Japanese. His impatience to be gone from Russia did not fail, at the time, to leave an unpleasant impression on friends too narrowly Russian. Some to this day accuse him of pronounced Japanese preferences.

However, Bishop Nicholas' achievement and preference are in the region of faith alone. There are about 30,000 Orthodox Japanese, scattered all over their country. The propaganda of Orthodoxy is conducted by Japanese preachers. Except the bishop and two others, all the clergy are Japanese. The Church celebrations and services are all conducted in their own familiar language, and the imposing, richly decorated Russian Cathedral is one of the sights of Tokyo.

The question of the attitude of the Orthodox Japanese toward Russia in case of war was very grave. Chiefly it lay with Bishop Nicholas to decide this question, in spite of the probability that, if there was war, his own position would be much more awkward than that of any of his flock.

"I pray that there may be no war at all," spoke the bishop at a Church Council in 1903. "But if we fail to escape the misfortune of seeing war, you Japanese certainly must fight for Japan, fulfilling the duty of Christian charity in acts of self-abnegation. Our Lord Jesus Christ said that there was no greater love than losing one's life for the sake of others. Consequently, to fight for one's country is to fulfil the commandment of love left to us by

the Lord Himself. It is true that you Japanese have received the Orthodox faith from Russia, but, if war is declared against her, she becomes your enemy, to fight whom is your duty. Yet, fighting enemies does not mean hating them."

When the war was declared, Bishop Nicholas reported to the Council of the Orthodox Missionary Society:

"The Japanese Church can not be left without a bishop, and I shall stay. I most earnestly beseech you to pray that the Lord keep this Church and myself together with it from all evil misrepresentations on the part of our enemies."

With the opening of hostilities, the Orthodox (Greek) churches of Japan gave up the prayer for the Russian emperor, part of the liturgy, until then never omitted. The Japanese flock of a Russian bishop prayed for the mikado alone, for his victory.

"I naturally can not be present while all this takes place," and so the "Apostle of Japan" had to sever himself from the prayer communion with his flock—a great privation.

Who can realize what he lived through, forced to be a silent and grieving witness of rejoicings over the misfortunes of his country?

"My disciples and friends bring me Russian newspapers, but I refuse them. Whether the victory be Japanese or Russian it gives me equal pain to learn about the hundreds of the slain. My one prayer is that the war should end as soon as possible."

"Our Christians are not merely Christians as are those of other missions. They are heroes. It is not against heathendom alone that they struggle, but against the public opinion of their whole country."

A hero is the solitary Russian who brought them to Christ and has never stopped laboring for them in the last thirty years. His teaching differs from that of Protestants, but he is Christian.

* Condensed from *The Living Church*.

THE INADEQUACY OF NON-CHRISTIAN RELIGIONS*

BY ROBERT E. SPEER

I would suggest first four negative considerations:

(1) We do not rest our judgment of the inadequacy of the non-Christian religions upon the acknowledgments and assertions of individuals who have abandoned them. This testimony is valuable, but it is not conclusive. Men have abandoned Christianity.

(2) We do not press the argument from the superiority of Christian civilization overmuch. It is fair to judge by the general influence of religion upon civilization, but our civilization is very inadequately Christian, and racial and national character are large elements.

(3) We do not denounce the non-Christian religions as of the devil, tho there is warrant for regarding them as retrogressions and not as steps in an advancing evolution.

(4) We do not say that there is no good in the non-Christian religions. There are truths in them, but no truth that is not in Christianity. What truth is in them, is unbalanced by its proper corrective, and is imbedded in and interpenetrated with evil.

A candid consideration reveals characteristics in each which disqualify it for meeting the needs of men. I would refer to the unmorality or immorality of Hinduism, at least one of whose languages has no word meaning "chaste" applicable to men; to the stagnation and unprogressiveness of Buddhism, which springs from its condemnation of the physical world as morally evil; to the puerility and superstition of all fetish conceptions; and to the sterility of Islam, and the moral inferiority of its fruits even to those of the pantheistic religions.

These religions fall into a class entirely apart from Christianity, and are absolutely inadequate to meet the needs of men.

1. They do not meet his intellectual needs. Their philosophy of the world,

which can hold its own in metaphysics, collapses in contact with the physical sciences.

2. They do not meet the moral needs of men.

(1) They do not present a perfect moral ideal.

(2) They offer no power from without, to enable men to realize their ideal. So far as they are moral at all, they present an ethical demand on the will, and not an ethical reenforcement of the will.

(3) They have no adequate conception of sin, and accordingly no secret of forgiveness and deliverance.

(4) They are wholly chaotic. The chasm between their ideal and their real is a widening chasm.

(5) Their atheism kills the moral restraints by annihilation, and their pantheism by liquefaction.

(6) They fail to perceive or to secure the inviolate supremacy of truth.

3. They do not meet the social needs of men. In the case of women and children they are anti-social. They are inconsistent with progress. They deny the unity of mankind.

4. They do not meet the spiritual needs of men. They are in reality atheistic, except Islam, whose monotheism is so negative and mechanical as to deprive it of uplifting power. They represent, at the best, the search of men for God rather than the search of God for men. They darken true natural religion. They do not advance upon it. They give men no fellowship with the Father. They are hopeless as to the future.

The incarnation closes the issue of comparative religion. Judaism is easily superior to all the non-Christian religions, yet it was Judaism to which Jesus came, which he declared inadequate, and which he superseded by the one adequate and satisfying religion—the only religion of which it can be said: "I came forth from God, and I go back to God again."

* Extracts from an address at the Nashville Convention.

EDITORIALS

INDEMNITY FOR MISSIONARIES

The daily papers have loudly commended the act of Mrs. B. W. Labaree, of Persia, for declining to receive an indemnity from the Persian government for the murder of her husband. This was a noble Christian deed, but it is not unique in the annals of missions, as the papers would have us believe. Indeed, it is the spirit frequently shown by the Protestant missionaries. Only recently the Presbyterian Board of Foreign Missions informed the Chinese government that it would decline to receive any punitive indemnity for the attack upon its station and the murder of its missionaries at Lienchou last October. The Chinese minister at Washington has written in reply the following letter to one of the Presbyterian secretaries:

I note with special gratification that it has been unanimously decided by your board not to ask nor to receive indemnity of a punitive character. I have lost no time in advising my government of the conciliatory stand taken by your board in this matter which, I am sure, will be greatly appreciated by my government as it is by myself. I have read with profound interest the extract from a letter recently received from the Rev. John Rogers Peale, one of the murdered missionaries. His words seem to me to have a prophetic ring. In his untimely death America has lost a noble son and China a true friend.

In striking contrast to this attitude is the action of France as the champion of the Roman missions in China. Last February difficulties, dating back three years, between the Roman mission at Nanchang and a native official culminated in the murder of six Roman missionaries. The French Foreign Office has just exacted a treaty from China by which the latter agrees to pay an indemnity of \$400,000 to the families of the murdered missionaries and a further indemnity of \$200,000 to the mission. Moreover, it builds a memorial hospital, punishes the ringleaders of the riot, and in the face of the request

of the people of Nanchang, refuses any posthumous honors to the Chinese magistrate whose action was the immediate cause of the outbreak.

A SECRET OF STRENGTH

With churches, as with individuals and with bodies of water, purity and strength and growth can only be had where there is useful activity for others—an outlet for the streams of refreshing and strength that flow in. For our own sake, as well as for the sake of others, if we would be successful we must be missionary. This truth has found expression even in far away Uganda, and a series of special mission services was held in Mengo from March 11 to 14. On the first day 1,000 children had to be turned out of the cathedral into another building to make room for the adults. On the last day nearly 700 people remained for Holy Communion. In an account in *Uganda Notes*, we read:

For eight consecutive days, morning and afternoon, the cathedral was the scene of perhaps the largest gatherings of Baganda that have ever come together. The morning attendances probably never came far short of 4,000. Special services for men and women separately made no diminution in the numbers. The daily scene of processions of orderly crowds passing down the various roads radiating from the top of Namirembe will not soon be forgotten by those who witnessed it. The aggregate attendance for the week was about 50,000.

But what is to be the practical outcome of this mission? The immediate purpose was the deepening of the spiritual life of the Uganda church. But beyond that lies the missionary aspect. If the Uganda church is to be a strong church, it must be a missionary church. As we lengthen our cords, so shall we find how we may strengthen our stakes.

This has been the experience of thousands of Christians and of churches at home and abroad, and yet some are still so selfish and so foolish and so indifferent to the teachings of Christ that they have no sympathy with foreign missions.

ing two months in the effort to raise thirty thousand dollars, as a basis for a publishing house, in which the Tract Society and the Methodist Press are to be the factors. I was granted partial success. But money we hoped to have at once is being diverted for San Francisco's needs, and we are asked to wait; and the sum promised leaves still more to be desired—while the present need about us is overwhelming.* All our literary work is interdenominational or undenominational."

THE REVIVAL IN INDIA

From the reports which have been pouring in from India, Burma, and Assam, in regard to the religious awakenings there, one might think that the whole land was being shaken and would soon be brought to Christ. India is a large land, however, so that we can understand how it happens that while some missionaries have written as if a great spiritual awakening were sweeping through India, others have disputed the accuracy of the published reports of revival. "The fact is," writes Bishop Robinson in the *Indian Witness*, "that only a comparatively few parts of the country have been visited up to the present with anything like a deep spiritual quickening. Many sections in which successful evangelical work has been carried on for many years know nothing of special awakening, such as has been experienced elsewhere."

Bishop Robinson continues:

It has been my unspeakable privilege to see this gracious work wrought in various parts of the country, among representatives of half a dozen of the principal vernaculars. . . . The writer is constrained to declare that he has witnessed more striking manifestations of the transforming power of the Divine Spirit during the past six or seven months than in his whole thirty-one

* We should be glad indeed of any help, in small sums or in larger ones. Dr. Shearer, of the American Tract Society, will receive monies for us, as will Mr. D. H. Day, 156 Fifth Avenue, the treasurer of my own Board. I will give much fuller information, if desired.

years' service in India. And this work, he is glad to testify, is nowhere attended by serious extravagances, such as often have marred revivals in Western lands.

THE INDO-CHINESE OPIUM TRADE

In view of the recent action of the British House of Commons, and the declaration that should China so request, the government will bring this opium trade to a close, the International Reform Bureau plans to follow up this action. Dr. and Mrs. Crafts plan to go at their own cost around the world to enlist missionary societies, chambers of commerce, and various governments, in a treaty for the abolition of the sale of drink and opium to uncivilized races. Preparatory work is proposed in the dissemination of literature, explanatory of the movement and auxiliary to its purpose.

A GRAND ANNIVERSARY SERMON

That "mother of us all"—the great Church Missionary Society—sets all other societies an example in the marvelously sustained character of the anniversary sermons which year after year mark its course. We venture to affirm that history furnishes no other series of annual discourses of such a high average of excellence. This year a remarkably eloquent and persuasive sermon by Canon Denton Thompson added one more to the long series delivered literally before the Committee and the Society, represented by hundreds of clerical, lay, and women workers, whose hearts, and in some cases, whose lives, have been given to its sacred cause. The keynote was a call to communion with Christ, in order "to see as He saw, to feel as He felt, to do as He did." The miracle of the loaves and fishes symbolized: (1) The Necessities of the World; (2) The Responsibilities of the Church; (3) The Opportunities of the Age. The sermon eminently appealed to the heart, and was one which will have effect in days to come.

GENERAL MISSIONARY INTELLIGENCE

ASIA

Some Japan Statistics

The following statistics are given in the annual report of the Japan Bible Agency and of the British and Foreign and Scottish Societies: Population (1904), 48,321,195. Religions—The chief forms are: (1) Shintoism, with 84,000 priests; (2) Buddhism, with 117,000 priests. Christian progress—There are 1,461 Christian church buildings, including preaching stations. There are 15 theological schools and 186 students in same. Total membership of the churches (1904), 66,133. Total baptisms during the year, 5,874. Total Japanese ordained workers, unordained, and Biblewomen, 1,339.

The amount of money raised by Japanese churches for all purposes during the year was 134,580 yens.

The Results of Army Work in Japan

The two great results from the work among soldiers by the Y. M. C. A. in Japan are, first, that thousands of soldiers from all classes of society and all parts of the empire have become acquainted with the Gospel of Christ, and, second, that these men, returning home, have told their friends about the ministry of the Young Men's Christian Association, and in this way have made them friendly in their attitude toward Christianity.

In acknowledgment of the indebtedness of the government to this work, General Terauchi, the Minister of War, has sent the following remarkable letter to Yoichi Honda, Esq., the president of the National Committee of the Association:

The Young Men's Christian Association, moved by the desire to minister to the welfare and comfort of our officers and soldiers at the front, carried on its beneficent work throughout the Russo-Japanese War of 1904-1905. At large expense of money and labor, and by a great variety of means, it filled the leisure of our officers and soldiers, far from home, with wholesome recreation. The completeness of the equipment and the success of the enter-

prise were universally tested and recognized by our troops in the field. I am fully assured that the recipients of all this generous service are filled with deep and inexpressible gratitude.

Now, simultaneously with the triumphant return of our armies, as I learn of the successful termination of your enterprise, I take this opportunity to express my heartfelt thanks for your noble services, and at the same time to voice my appreciation of the generosity of all those who have either by gifts or by personal effort supported the work.

(Signed) M. TERAUCHI,
Minister of War.

Tokyo, May 28, Meiji 39 (1906).

A Missionary's Great Achievement

The Methodist Protestants used one of their missionaries, Rev. U. G. Murphy, now president of the Japan conference, for the possible liberation of the 70,000 girls sold by their fathers into virtual slavery in houses of ill fame in Japan. This great evil had back of it the custom of 300 years, says the Rev. T. J. Ogburn in the *Missionary Herald* of the American Board, and the investment of millions of dollars; but the courts in response to Mr. Murphy's appeals at last decided against the retention of these poor unfortunates, and more than 20,000 have accepted their liberation and have entered upon a different life. This great achievement was greatly praised by the leading papers in Japan, both native and foreign, and by the mission journals throughout Christendom.

The Salvation Army in Japan

The Salvation Army has been able to offer some substantial aid to the Japanese peasants of the northern provinces who have been suffering from famine on account of the failure of the rice crop. Young girls that would have been sold into a life of shame, the officers of the Salvation Army have taken and placed in desirable situations. Commissioner George Railton, a former side partner of General Booth, and a Salvationist of 33 years' experience, has been on a visit to the Mikado's kingdom, and while there visited the slums of Tokyo, and

investigated the famine conditions in the north. The army in Japan now has a force of 100 officers. There are students' homes for men and women, rescue homes, and lodging-houses maintained by the Salvationists in the large cities. The Japanese authorities have been kind to these slum workers, giving them free access to the jails, altho the prisoners are supposed to be under the spiritual direction of the Buddhist priests.

A Japanese Tribute to Christianity

The editor of a Japanese large daily paper, himself a non-Christian, pays the following tribute to Christianity: "Look all over Japan. To-day more than 40,000,000 have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."

A Thing Unheard of in Korea

During some special services held recently in one of the largest cities in Korea a highwayman confessed to having made that his profession, writes a correspondent in the *Seoul Press Weekly*. "Now I have decided to believe in Christ, what must I do?" he asked of the missionary. He was told that the only thing that he ought to do was to go to the magistrate and make confession. This he did, and the magistrate, remarking that this was a wonderful thing, told the man that tho he would have been beheaded if caught, that now he had made confession the matter would be referred to the governor of the province. The governor wrote back that never before in the history of Korea has there been such an experience as a criminal making voluntary confession of crime, and therefore in this especial case the man should be pardoned. When the magistrate called the man up before him, he gave him some fatherly advice and told him that he was very gratified to find that there

was a religion that would so change the hearts of men as to cause them to do what he had done. In addition to mere words the magistrate gave him a present of four dollars to pay for his rice during the few days of his detention.

Medical "Science" in Korea

The Korean doctor is woefully deficient in his knowledge of surgery, as the following paragraph abundantly demonstrates. We read:

There are only two instruments—two "chims," as they are called. The shorter, a little flat knife-blade, is used but seldom, and then to open a vein to bleed, or to scarify where counter irritation is needed. The long knitting-needle-looking instrument is the dangerous one. It is plunged into almost any part of the body, a distance of one to three inches generally, to let out the evil spirit who is causing the disturbance, sometimes at a point quite distant from the seat of disease, in order to draw it away and dissipate it among the healthy tissues. It is always surgically dirty and produces many an abscess. I have had several cases of joints rendered quite immovable from the introduction of this chim directly in between the bones without antiseptic precautions. Several prominent men in Taiku brought their boys, of from eight to twelve years, with perfectly stiff elbows or knees due to this.

How A Korean Church Grew

On an arm of the sea which runs far up into the heart of the richest rice plain in Korea is a market town called Sinaupo. Here every fine day men and women gather from far and near to buy and sell. To this busy place about nine years ago came an industrious, tho poor, farmer named Hans, with his brother and their families. For two years previously he and his house had been believers in Christ, and tho living in an obscure mountain village the noise of his belief had preceded him. Almost immediately he found many inquirers, and on Sabbaths his house was full of men who came to hear and to worship with him. He prayed to God, preached to men and sought them, traveling all over the big rice plain in the cause of his Master. Men came on foot five, ten, and fifteen miles to

have him preach the Word. Once or twice a year a missionary came to visit the believers, baptizing such as had given abundant evidence of their salvation.

After this rice farmer had been there a year the congregation had come to number about 30. They could scarcely meet in Hans' house, so they bought another house and made alterations so that it would seat about 60 people. A year later this was too small, so a larger house was bought and altered to seat about 90. A year later this was too small, and they erected a building which seats about 120, and which they now use as a schoolhouse. They had built this expecting to add to it as need was felt. But some of their plans miscarried, and it was deemed best to commence what they called at that time a permanent building on another lot and on a larger scale.

For the fourth time, therefore, they prepared a house of God which, by crowding, would seat 250 persons. This was found sufficient for their needs until a year ago. Now their congregation numbers about 350. So, while they are erecting a building to seat 500, the men and women meet in different places and hear the Gospel separately. The support and propagation has been entirely done by and through the believers, for a missionary pays only an occasional visit. Truly such a church is of the Lord!

WILLIAM B. HUNT.

Chinese Fighting Opium

The Rev. Dr. M. Mackenzie, of Fuh-ning, sends the following to the *North China Gazette* of March 23, which shows that the Chinese are themselves becoming more alive to the evils of the opium habit, and are taking active measures to rid themselves as a nation from its bondage:

It is stated in reliable quarters in Peking that instructions are soon to be sent to the viceroys and governors of provinces to put into effect the scheme of Viceroy Yuan shih-Kai to put a stop to the opium-smoking habit among the official and literate classes. If after the expiration of an ample limit of time to all to get rid of the noxious habit, there be found any one still

addicted to the use of the drug, the culprit is to be severely denounced and punished. The age limit, we understand, is forty years. All under that age will be forced to get rid of the habit; those above are given the option to continue or stop as they please. Such men are, however, to be registered, and to be granted certificates, which, upon the death of the holders, must be returned to the yamén for cancellation. As this class of men die away there will naturally be no more opium-smokers in the country. The masses are to be told about the flourishing condition of the men and youths of Japan as compared with the emaciated state of the great portion of the people of China who are opium-smokers, and effort is to be made to inflame the patriotism and sense of shame of the people.

China's Great Need

The Christian Church must enlarge its force of workers in China, if the Gospel is to be preached to the Chinese during this century. This is shown by the following facts:

1. There are 109,000 communicant Christians in the 7 coast provinces of China, whereas in the 12 interior provinces there are only 22,000.

2. In only 3 provinces (namely, Fuhkien, Manchuria, and Chehkiang) is there more than one communicant Christian for every 1,000 people.

3. Outside of the 7 coast provinces there is no province where the proportion of Christians is greater than 1 to 3,000.

4. In five of the interior provinces the proportion is less than 1 to 33,000, and in 2 of them (Kansuh and Yunnan) it is less than 1 to 100,000.

Tremendous Changes in China's Capital

A missionary of the American Board names these seven illustrations of radical revolutions in progress in Peking: The macadamized pavement; the new shops along the streets, instead of spreading goods upon the ground; the first woman's newspaper which, better than anything else, shows the new attitude toward women; the many girls' schools; the popularity of lectures upon Western science; the reception into the missionaries' homes of the sisters of the third prince, one a Mongolian princess herself, and that these ladies are willing

to speak in the church at lectures for women; the open attacks made in the newspapers upon many superstitions, and practises of worship in the various temples, and the numerous other things quite as noticeable. This is the opportunity of the Christian Church, and the strategic time in China's history, when there is such wholesale turning from and rejecting the old.

A Remarkable Chinese Girl

A little Chinese girl, when a few years old, was thrown into the streets because she was the third daughter of parents who did not want another girl. Methodist missionaries picked her up, placed her later in one of the schools, and when she grew up she married a Chinese minister. Their first child came to America, made an honorable record for herself, and was graduated as Dr. Li Bi Cu with high honors from the Woman's Medical College in Philadelphia. She was received by President Roosevelt, who extended to her special courtesies, and talked to her of her ambitions and purposes.

Under the auspices of the Methodist Woman's Foreign Missionary Society she has now assumed the task of establishing a woman's hospital in Ngu Cheng, her present home. While traveling homeward toward San Francisco the train struck a Russian track laborer, and the injured man was carried in the baggage-car for treatment. The young Chinese woman offered her services and the man was made comfortable. One of the party who witnessed the aid rendered has written: "What a missionary sermon could be preached from a photograph of the Chinese Christian physician giving the emergency aid to the injured Russian workman in an American baggage-car." Dr. Li, on reaching China, was given a most joyful welcome by relatives after her eight years' absence. Friends met her with fire-crackers, banners, and music, and a gala fete was prepared by her family.

This was a woman whose mother and the followers of Confucius did not think worth saving as a baby girl.

A Daily Paper for Chinese Women

One of the most remarkable signs of the times in China is the recent publication of a daily newspaper for women, known as the *Peking Women's Paper*. Whereas most papers are printed in the classical style, which is intelligible only to scholars, this new paper is in the colloquial. Its contents also are distinctly progressive in character. The editor appeals for the support of the women of China, both as regards literary contributions and subscriptions. Unfortunately, the number of women in China who are able to read is but small.

A Chinese Pastor for Forty Years

On May 6 last there was celebrated at Sio-khe the completion of the fortieth year of the pastorate of the Rev. Iap Hancheong, of the American Reformed Church Mission, Amoy. He is believed to be the oldest as well as the earliest native pastor in China, one who was ordained on the same day having died twenty years ago. Born in 1832, he was wont when a boy to frequent the chapel where Dr. J. V. N. Talmage preached in Amoy; and after his conversion and baptism he became conscious of a call to the ministry. After three years of preparation he was called to the pastorate of Tek-chhiu-kha Church, but from a sense of unfitness declined it. Dr. Carstairs Douglas, however, so strongly urged it upon him that he afterward accepted it, on condition of another year of preparation. So he was ordained on March 18, 1864. He proved an admirable expounder of the Word, and an able organizer and devoted itinerant. In 1883 he was called to Sio-khe, where he has a much larger field, and has proved even more successful than in his former charge. From one organization it has grown to four; from four church buildings to twelve; from a membership of 121 to 332, not taking into account the hundreds of inquirers and adherents.

Dr. Smith a "Traveling Bishop"

Dr. Arthur H. Smith, the veteran missionary to China, who sailed for his field Friday, July 6, thus closed what may be called a strenuous campaign in this country. During five and a half months Dr. Smith delivered 170 addresses. In view of his experience and attainments, the American Board has appointed Dr. Smith a sort of missionary at large in China. Instead of being attached to a given mission station, he will travel through the empire, at the same time keeping up his usual literary activities.

Two Generations in Siam

The Presbyterians entered Siam in 1840 with their missions, and they now have stations from the Malay peninsula northward through the Laos country to the borders of China. Fifty-eight native churches have organized, with 3,573 members and 15,000 adherents. Our church is the only one doing mission work in Siam.

Two Hundredth Anniversary of India Missions

Monday, July 9, was the two hundredth anniversary of India Missions. It was on the 9th day of July, 1706, that the ship which brought Ziegenbalg and Plutschan, the two pioneer missionaries to India, reached the harbor of Tranquebar! but so great was the opposition to their landing by the authorities that they had to remain on the ship for two or three days, as boatmen were not allowed to take them to shore. The captain of another ship lying alongside had pity on them, brought them over to his own ship, and had them rowed over to the land. There was no one to welcome them, and tho they had credentials from Frederick IV., King of Denmark, who had sent them out and had undertaken to support them, the governor of the Danish East India Company was so opposed to them that he put every obstacle that he could in their way. The two missionaries were even im-

prisoned for some time. What a difference when missionaries land in India to-day! They have agents to look after their luggage, and kind friends or fellow missionaries to welcome them, and they are taken to a comfortable boarding-house or to the home of some kind friend who is willing to entertain them. Truly "our lines have fallen in pleasant places." J. PENGWERN JONES.

The Methodist Jubilee in India

A program of the jubilee celebrations of the Methodist Episcopal Church in India is given in the current issue of *Kaukab-i-Hind*. Bishop Fitzgerald has been appointed by the Board of Bishops to make the quadrennial visit to India to inspect the work of the mission, and in addition to represent the Board at the jubilee. Dr. A. B. Leonard, Secretary of the Missionary Society, and Dr. J. F. Goucher, are to attend as representatives of the Board of Managers. Mrs. Bishop Foss is the delegate sent by the General Executive of the Woman's Foreign Missionary Society, and it is probable that a party of from twenty to fifty friends of our India work, including Mrs. Butler, the widow of the founder of the mission, and other members of the founder's family, will also be in attendance at the jubilee. The delegates are due to arrive at Bombay on December 14, and after three days in that city go to the Conference at Baroda, and from thence on to Ajmere, Jeypur, and Bareilly, where the celebrations take place on December 29. Connected with this is an industrial exhibition under the superintendence of Bishop Robinson. After this they attend the several conferences of the M. E. Mission in India, sailing later for Burma, Malaysia, and the Philippine Islands.

A Hindu Prince the Donor of a Church

At Chamba on Sunday, May 7, a church, the gift of the late Raja of Chamba, was dedicated to the worship of God. A few days before Dr.

Hutchinson, who is in charge of the mission, received intimation from Raja Sham Singh, through his brother, the present chief, that the building was now ready and was at the disposal of the mission. His highness expressed his wish that it would prove a blessing to the native Christian church of Chamba. He had laid the foundation-stone, but owing to ill health he could not be present at the opening. The church is a substantial and handsome building of granite. The roof, pulpit, and pews are of cedar wood. The bell is the gift of the Rev. W. Ferguson, the founder of the mission, who was lately laid to rest in the cemetery near the town. This unique gift by an Indian prince is the crowning act of constant kindness extended by the rulers of Chamba since the day, more than forty years ago, when Mr. Ferguson entered Chamba and was welcomed to the palace. He had not been long settled when the Raja presented the finest site in the capital—the land on which stands the mission house and now this beautiful House of God.—*Life and Work.*

Henry Martyn's Pagoda

Between the Baptist mission buildings at Serampore, erected by William Carey and his coadjutors, and Aldeen, the residence of the senior chaplain of Calcutta, there stood a deserted Hindu temple. The chaplain secured it and converted it into a meeting-place between the Anglican clergy and the missionaries of various denominations. From these joint meetings for prayer were commended to their stations men belonging to the London Missionary Society, to the Baptist, and to the English Church. Among these last was Henry Martyn, who for a time lived in the little building, and ever since it has been known as "Henry Martyn's Pagoda." Here, in 1806, he tells us—"I began to pray as on the verge of eternity, and the Lord was pleased to break my hard heart.

I lay in tears, interceding for the unfortunate natives of this country, thinking within myself that the most despicable Sudra of India was of as much value in the sight of God as the King of Great Britain."

The Fruit of Moslem Teaching

A really lovable old Mohammedan, of Delhi, India, is in a pitiable case. He is worrying all the time about the danger, at his age, of sudden death. He tells the Rev. C. F. Andrews that he longs for just a few years more in which to work off by prayer and fasting the bad deeds of his early life. His religion tells him to wash hands, feet, arms and head five times a day, so as to be pure when praying to God. He washes seven times and doubles the legal number of repetitions of his prayer; he wears out his feeble body by fastings that are not on the books; he multiplies his alms-giving; but all in vain. He has been taught to consider God not as a loving Father, but as an inexorable taskmaster, who demands the full tale of bricks. He dares not, at his age, listen to the good news of a Savior in Jesus Christ.—*Bureau of Missions.*

Training an Indigenous Ministry

The foundation-stone of the Florence B. Nicholson School of Theology, Baroda, was laid on March 9. The fund for the building is furnished by Mr. Nicholson, of Kansas, who takes this way at once to raise a memorial to one whom he loved, and to invest his money where it will, as long as the world stands, continue to pay interest in uplifting and saving influence on many human lives.

The school itself is one of the stones in the foundation on which is being built a successful indigenous ministry. Some men, converted from heathenism in the middle of their years, have been called of God to engage in the work of winning others to their new-found faith and joy in Jesus Christ. But

heathen thinking and heathen living are not the best preparation for living and preaching the Gospel of Christ. Out of our Christian Indian homes, our schools and our orphanages, which are at once homes and schools, are coming into our schools of the prophets young men who will in due course go out to make the rank and file of a really successful, masterful Indian ministry, which backed by an Indian church, must do the larger part of the work of evangelizing this land.

The Tibetan Bible

The Tibetan Bible, or Kah-gyur, consists of 108 volumes of 1,000 pages each, containing 1,083 separate books. Each of the volumes weighs 10 pounds, and forms a package 26 inches long, 8 inches broad, and 8 inches deep. This Bible requires a dozen yaks for its transport, and the carved wooden blocks from which it is printed need rows of houses, like a city, for their storage. A tribe of Mongols paid 7,000 oxen for a copy of this Bible. In addition to the Bible there are 225 volumes of commentaries, which are necessary for its understanding. There is also a large collection of revelations which supplement the Bible.

Islam by No Means Invincible

In a recent address Rev. S. M. Zwemer, after years of service in Arabia, gave these reasons for believing that the present is a time of unparalleled opportunity for Christians to move in force upon Islam with good hope of victory: Its lack of political unity, or the political divisions of the Moslem world; the number of languages spoken by Mohammedans, into most of which the Bible has been translated; the widespread philosophical disintegration in progress among "the faithful"; the occupation by Christian missionaries of every one of its strategic centers of population (22 of these are named); the results already achieved, so many and substantial; the inspiration supplied by such

leaders in the strenuous campaign as Lull, Henry Martyn, Bishop French, Keith-Falconer, etc.

Strong Drink in Jerusalem

The sign, recently erected in the most public place just outside the Jaffa Gate, represents a crowned king sitting on a beer barrel, holding in his hand a pot full of foaming ale, as if in mockery and derision. The dominant religion and government of Jerusalem being adverse to intoxicating drinks, the exhibition of such a sign is all the more disgraceful, as showing the progress strong drink is making in a Mohammedan land. The putting up of such a sign caused much excitement and indignation, and ere long the sign will probably be pulled down, or the exhibition of it prohibited by the government. Until recent years a drunken man on the streets of Jerusalem was a sight unknown; now such may be seen frequently. Germany and England send her beer, and vile stuffs called brandy, gin, and rum come from France, Greece, and Russia. One or more temperance agencies and lodges are at work helping to save the young men and women from this curse that has ruined thousands of people in so many lands.

A Christian Conference in Marsovan

Rev. Charles T. Riggs sends us a brief account of a recent week's conference of ministers at Marsovan. About 30 ministers came together, of whom some 16 were ordained and belonged for the most part to Marsovan and Trebizond stations. The number included 12 Greeks, 12 Armenians, and 8 Americans. Some of the topics discussed were:

- Our Relations with the Ancient Churches—Greek and Armenian.
- Church Music.
- The Personal Life of the Minister.
- The Bible and Inspiration.
- What Can Be Done to Improve the Spiritual Condition of Our Churches?
- Self-Support.
- Home Missions, Etc.

This is the first conference of the kind that has been held anywhere in that district, and was very successful.

Conditions in Turkey

"Thirteen years ago," writes a well-known traveler, "I was in Turkey. Things were bad enough then, but they are worse now, more repressive, reactionary, and archaic. If I should tell all I have heard from reliable sources, it would make my readers' blood boil as it had made mine. Cruelties, tortures, secret assassinations of Armenian and other Christians—these are not things of the past, but are the horrible facts of the present year and month. Our own missions and schools are in a more perilous condition than ever, and since our American fleet was withdrawn from Smyrna with only the verbal assurances of the Porte that our schools and churches would have as many privileges as those of other nations, these assurances have been utterly repudiated, and there seems no likelihood of Americans getting their rights until another fleet visits Turkish waters. France, England, Germany, all are granted privileges that to our country are refused; and the discrimination against American missions and American schools is constantly more severe and irritating.

EUROPE

The British Empire

From the Blue Book, recently published, it appears that this huge aggregation now comprises a total area of 11,908,378 square miles—more than one-fifth of the land surface of the globe. Of this territory somewhat more than 4,000,000 of square miles are situated in North, Central, and South America; 3,000,000 in Australasia; 2,500,000 in Africa; and nearly 2,000,000 in the Indian Empire and other parts of Asia; while the portion that lies in Europe constitutes a very inconsiderable fraction of the whole, amounting to only 125,095 square miles, of which 121,089 constitute the area of the United Kingdom.

Its population, too, has increased by tens of millions. In 1861, inclusive of the Indian Feudatory States, it amounted to about 259,000,000. It

progressed, in round figures, in subsequent periods as follows:

| Year | Population |
|-----------|-------------|
| 1871..... | 283,000,000 |
| 1881..... | 310,000,000 |
| 1891..... | 381,000,000 |
| 1901..... | 400,000,000 |

And this tremendous population was distributed in 1901 thus:

In Asia there were more than 300,000,000, in Africa about 43,000,000, in North America 7,500,000, in Australasia more than 5,000,000, in the Mediterranean possessions nearly 500,000, and in the islands in the British seas 150,000, while the remaining 41,500,000 were enumerated within the limits of the United Kingdom.

Evangelical Alliance Jubilee

The Diamond Jubilee of the Evangelical Alliance is reached this year, and the sixtieth annual conversazione was held recently at Exeter Hall. Lord Kinnaird presided over a large gathering, which gave a warm welcome to the President of the German Branch, Count A. von Bernstorff. Last year's report showed that the Alliance is by no means diminishing its activities. Numerous meetings were held to support the principles of the Alliance and to awaken sympathy for persecuted Christians in other lands. The position of the Stundists and Jews of Russia especially claimed attention. A Bible-school, with headquarters at Berlin, was a new departure of the year, which also saw the reissue of the old organ of the Alliance, *Evangelical Christendom*. For the Week of Prayer organized by the Alliance, 150,000 programs were called for, and next year three new languages will be added to those in which the program is already printed. A resolution of gratitude for sixty years' work was moved by Canon Fleming, who urged the necessity of maintaining spiritual unity and charity in these times of political and religious bitterness. The motion was seconded by Dr. MacEwan, who gave some personal reminiscences of the principal founder of the Alliance, Mr. John Henderson.

The meeting closed with a resolution reaffirming the belief of the Alliance in the power of prayer to promote Christian union.

The British Society for the Jews

New work has been started by this Society in the very center of the Jewish Quarter, in Soho, London, and the whole work in London has been completely reorganized. It is a good proof of the success of this work that the Chief Rabbi and other leaders in the Jewish Community of London have sent to English Jews a warning against coming into contact with the missionaries or entering the mission rooms. In regard to this warning, however, we are glad to hear that even the poorest among the Jews, realizing that they are in a free country, are determined to act for themselves, and come in goodly numbers. The work of the Society in Great Britain, Italy, Prussia, Austria-Hungary, and Russia is very prosperous, while the stations at Adrianople and Dublin are vacant at present. Especial readiness of the Jews to receive Scriptures and Christian literature is reported by all workers of this Society.

Barbican Mission to the Jews, London

This mission, with which the name of the Rev. Prebendary Webb-Peploe is most closely associated, celebrated its anniversary meeting on May 11. Prior to the meeting an impressive service was held in St. Paul's Church, Onslow Square, when three young Jewish men were baptized by Prebendary Webb-Peploe. Tho the year closed with a deficit of \$800, the committee reported encouragement in every branch of the work. Large numbers of Jews had listened to the preaching of the Gospel, and 15 had been baptized (12 in London, 3 in Strasburg). The Bible class was well attended, and the reading-room attracted many Jewish men. The open-air work had been most encouraging, and women's meetings and Sunday-schools showed a marked change for the better. The Training Home at

Goringe Park House, Mitcham, Surrey, proved of great help, and 38 inquirers and converts passed through it in 1905. The house at Mitcham, which has proved itself so admirably adapted for its purpose, has now been purchased by the committee.

London Missionary Society

This organization, with one exception (the Baptist) the oldest in Britain, was formed on a broad catholic basis, from which it has never departed. The constitution (adopted in 1795) declares its design to be "not to send to the heathen any form of church order and government, but the glorious Gospel of the blessed God."

It has had the honor of being the first Protestant society to send missionaries to China, Madagascar, Polynesia, and New Guinea.

| | |
|---|---------|
| Number of missionaries | 443 |
| Church members | 80,165 |
| Native adherents | 240,890 |
| Native ordained missionaries | 930 |
| Unordained preachers and teachers | 6,157 |
| Schools | 2,077 |
| Scholars | 87,299 |
| Medical mission patients | 185,279 |
| Money raised on mission field..... | £40,121 |

There are in the missions connected with the Society, in the South Seas, Africa, India, China, West Indies, and Madagascar, many hundreds of native churches, which are not only self-supporting, but are carrying on vigorous mission work among the heathen.

Scottish Church Missions

The Established Church of Scotland reports an income of \$216,150. It has missions in India, China, and East Central Africa (Blantyre). Its missionaries number 60; native helpers, 218; church members, 4,210; pupils in 254 schools, 8,003.

Roman Catholic Gifts to Missions

From 1822 to 1905 the International Roman Catholic Society for the Propagation of the Faith, with headquarters in this country, collected and distributed over \$70,000.-

000 for missions. During the same period the society gave to the work of the Roman Church in the United States nearly \$6,000,000. During 1905 its total receipts were \$1,300,000, a larger amount than had been collected in any previous year in its history. Rather more than one-half of the society's income is derived from European branches, France alone sending last year \$659,000.

German Missionary Statistics

(1) *Basel Evangelical Missionary Society*: Stations, 63; India, baptisms, 258; church members, 16,745. China, baptisms, 506; church members, 8,892. Gold Coast, baptisms, 869; church members, 20,217. Camerun, baptisms, 640; church members, 5,253. (2) *Hermannsburg Missionary Society, Zulu Mission*: Stations, 21; baptisms, 320; inquirers, 772; scholars in missionary schools, 1,091, and members of the Church, 7,890.

Berlin Missionary Society

This organization sustains 10 missions, of which 2 are in China and the others in Africa. The male missionaries number 128 (19 unordained); adherents, 54,337; communicants, 32,543; and pupils in the schools, 10,528.

Leipsic Society

According to the last annual returns of the Leipsic Mission dated November 30, 1905, there were, says the *Gospel Witness*, 570 heathen baptized last year. The total of the Christian community, except the catechumens, who number also some hundreds, is therefore, at present, 21,507, of which 9,983 are communicants. For this number of Christians there are 232 places of worship in 44 stations, and the native workers for them are 21 pastors, 1 candidate and 96 catechists. The missionary force numbers 35 missionaries and 14 lady missionaries, besides the wives of missionaries. Besides this, there are 23 native evangelists and Biblewomen for the work among the heathen. For the training of native pastors there is a divinity class with 12 students, and for the training of teachers a semi-

nary with 67 students and a normal training-school with 27 students at Tranqueber. 422 male teachers and 101 female teachers work in 2 high schools for boys with 550 students, 9 lower secondary schools with 1,089 boys and 236 girls, and 206 primary schools with 5,275 boys and 2,091 girls.

The Gossner Missionary Society

The report of this Society shows again a deficit of more than \$3,000, so that it is now more than a decade since it began to go into debt. This is the more distressing since the work of the Gossner Missionary Society among the Kols in Chota Nagpur, Northeast India, is one of the most prosperous of missionary efforts. The work was started among them in 1845, and the report of September, 1905, gave the following facts: In 21 stations were laboring 38 European missionaries and 1 lady worker. These were assisted by 27 native pastors and 14 licentiates, 383 catechists, 70 teachers and 184 assistants, 15 lady teachers, 46 Biblewomen, 6 colporteurs, and 8 pandits. To this force of 772 paid native laborers must be added 472 native voluntary helpers. 66,045 Kols were baptized members of the Church, while 17,831 were inquirers. The number of baptisms was 4,110, of whom 2,121 were those of heathen. The Christian Kols contributed more than \$3,500 to the congregational expenses. During the last ten years the number of baptized Kols has been almost doubled, from 34,861, in 1895, to 66,045, in 1905. There were 466 Sunday-schools with 507 helpers and 8,486 children, while 2,351 Christian Kols had founded a Society for the Prevention of Drunkenness. In the missionary schools 5,562 children received Christian instruction, and 7,818 of the native Christians (adults) could read and write. Many of the Kols have emigrated to Assam, where they work in the tea-gardens. Among these the Gossner Society employs 2 missionaries in 2 stations.

Rhenish Missionary Society

Eleven new stations have been added by this Society during the past year: 3 in Southwest Africa, 1 in Borneo, 4 in Sumatra, and 3 in Nias, while 7 of the stations in Southwest Africa are temporarily abandoned on account of the rising of the natives. Thus the Rhenish Society had, in 1905, 117 stations (109 in 1904) with 377 outstations (362 in 1904), with 170 European missionaries (161 in 1904), 22 lady missionaries or sisters (19 in 1904), 32 native pastors (29 in 1904), 579 native teachers (548 in 1904), and 1,290 native elders (1,094 in 1904), while the members of the Church numbered 106,760 (100,167 in 1904). Of the 9,253 baptisms (10,281 in 1904) 4,792 (6,174 in 1904) were those of heathen and Mohammedans, while 4,461 (4,107 in 1904) were those of children of Christian parents. At the close of 1905, 13,366 inquirers (14,199 in 1904) remained under instruction. China reported 180 baptisms of heathen (57 in 1904), New Guinea 0 (0 in 1904), Africa 482 (656 in 1904), and Netherlandish East India 4,130 (5,461 in 1904). Of the inquirers 10 remained under instruction in New Guinea, 156 in China, 2,388 in Africa, and 10,812 in Netherlandish East India. The reports from all stations were most encouraging, and the laborers in the new fields reported an open door everywhere. The income in 1905 was \$202,183, or only about \$2,000 less than in 1904, when special efforts for raising money were made.

West German Society for Israel, Cologne

The sixty-third annual report of this Society shows that the year 1905 was most prosperous in the work in Cologne, Frankfort, and Strasburg (where the Barbican Mission to the Jews contributes to the support of the work). A new mission house was acquired in Cologne, so that the much-needed Home for Converts could be started. Eleven Jews of mature years and six chil-

dren were baptized in the three stations, while several others, brought to Christ through the instrumentality of the laborers of the society, were baptized in other cities. The income of the Society was about \$10,000 in 1905, but a debt of \$14,000 rests upon the new mission house at present.

Romanism in Spain

A remarkable interview with an "eminent" Spanish statesman, who, for obvious reasons, is not named, appeared recently in *The London Times*. After speaking warmly of King Alfonso and of the good hope for Spain in his wife's English education and tradition, this statesman spoke very seriously of the condition of the Church in his country. The parochial clergy and their bishops have, he said, little influence. The secular priests are for the most part idle and ill-educated. They have, as in other Latin countries, lost control of the men, but what is more serious, they are losing control of the children also, and with the growing custom of secular funerals, even of the dying. But if the episcopate and parochial clergy are dangerously weak, the religious orders are dangerously strong. They are recruited mainly from foreign sources, and are, as one of them was frankly designed to be a Roman militia organized on lines anything but patriotic. Jesuits, Augustinians, and Dominicans have all a consistent policy to get and keep control of the rich classes and to obtain such surreptitious influence as they can over the officers of the army. The Jesuit, Augustinian, and Dominican colleges educate most young men of aristocratic birth and those whose parents aspire to social recognition. The Spanish politician says the liberal party will probably make its next fight on the school question, which will never be settled in any nation till it is settled right; that is, by the strict dissociation of Church and State, as in America.

AMERICA

A Potent Ally of Missions

The Young People's Missionary Movement is an organization which in three years has developed into an important agency operating in the leading evangelical denominations. Its working force of capable young secretaries, its corps of wise and experienced supervisors, its plant at Silver Bay, its network of machinery reaching into all parts of the country, make it a power actual and potential. Its annual budget is now in the neighborhood of \$40,000, raised by registration fees at the summer conferences, its publication department, and by contributions from individuals. Its object is to enlist young people in the churches in the support of missions and to arouse hearty and sustained enthusiasm through mission classes, institutes, literature, and constant appeals of one sort and another on the part of the organizing secretaries. The movement is establishing itself in the hearts of little groups of young people here and there. What the Student Volunteer Movement is seeking to be to the 100,000 college students of the country, this movement undertakes to do in behalf of the 14,000,000 young people.

Young People's Conference at Silver Bay

The Young People's Missionary Movement held five conferences during the summer; four of these were for leaders in young people's work, and one was for leaders in Sunday-school work. Lake Geneva, Wisconsin; Asheville, North Carolina; Whitby, Ontario, and Silver Bay, New York, were the places.

The conference of the leaders of young people which followed the Sunday-school conference for ten days was attended by 520 representative young people's leaders of the northwestern part of the United States. Five daily classes in Bible study, fourteen daily classes in mission study, several daily institutes of methods, occasional denominational

meetings and daily platform meetings gave variety, instruction, and enthusiasm to the work. Missionaries from Africa, India, China, and Turkey were present, and the representatives of many mission boards. It is significant that in the four years since the organization of the Young People's Missionary Movement, twelve conferences for young people have reached about 3,500 different young people, twenty metropolitan institutes have reached several thousand more, and over 200,000 have been in the various mission study classes connected with the mission boards because of this work. Metropolitan institutes for several cities have already been planned, and the opportunities opened through this work and the new Sunday-school field are far beyond anything that has yet been thought possible.

These conferences are made significant when it is remembered that the work is done through existing denominational agencies by leaders brought together and trained under the guidance of the board secretaries. Plans for a year's campaign are laid and the leaders are instructed in the methods to be employed in carrying out these plans. God is in the movement. His hand can be seen in every step of its history, and He is now leading on in His purpose to evangelize the world.

HARRY S. MEYERS.

Mission Study in the Sunday-school

A conference under the auspices of the Young People's Missionary Movement was held at Silver Bay, New York (July 17-19), to consider the subject how to secure adequate consideration of missionary instruction in the Sunday-school. About 75 leaders came together, representing the Denominational Missionary Boards and Sunday-school Boards of Publication, the International Sunday-school Association, the Editorial Association, and the Religious Education Association. The program was informal, and

the several aspects of the subjects were presented in addresses, which were succeeded by free discussion. The following were some of the topics:

The Place Missions Should Have in the Sunday-school.

The Widespread Indifference to Missions and the Remedy.

The International Sunday-school Association, What Can Be Done?

Among the leaders present were the following: Hon. Samuel B. Capen, President of the A. B. C. F. M.; Mr. W. N. Hartshorn, Chairman Executive Committee International Sunday-school Association; Mr. Charles G. Trumbull, Editor *Sunday-school Times*; Mr. C. C. Vickrey, of the Young People's Missionary Movement; Mr. Earl Taylor, Secretary Young People's Department, Methodist Episcopal Board; Rev. F. W. Haggard, Editorial Secretary of the Baptist Missionary Union; Rev. A. L. Phillips, D.D., General Superintendent Sunday-school and Young People's Work, Presbyterian Church South; Mr. Harry Wade Hicks, of the A. B. C. F. M.; Rev. J. P. MacKay, Secretary of the Presbyterian Missionary Society, Toronto, Canada; the Rev. J. F. Goucher, D.D., President Woman's College, Baltimore.

When we consider the importance of the subjects and the personnel of the speakers, we will realize the significance of the following "Policy" unanimously adopted at the conference:

Missionary instruction should form a part of the curriculum of every Sunday-school, inasmuch as such instruction forms an essential part of all complete religious education. This may be accomplished by a missionary development of the International lessons, by supplemental or optional lessons and study classes, by special program, and by fostering a missionary atmosphere through the worship of the school.

To meet the demands for material beyond that which can be supplied by the denominational boards, the Young People's Missionary Movement is requested to prepare syndicated material for missionary instruction, including books, maps, charts, curios, etc.

Training for missionary teaching shall

have a place in all Sunday-school conferences and institutes.

LEILA B. ALLEN.

A Unique Donation

Secretary A. B. Leonard, of the Methodist Episcopal Missionary Society, recently received \$15,000 from a donor who forbids the publication of his name. The gift is to be divided equally between India, the Philippines, Africa, Korea, and Japan, and is to be expended for the opening of new work in the following manner: In each of the countries named a native church and parsonage are to be erected, and the balance of the money is to be used for the support of a native pastor until the fund is exhausted. The donor is evidently not in sympathy with the movement for entire self-support in native churches.

Where the Presbyterian Money Goes

Last year the Presbyterian Foreign Mission Board (North) disbursed \$1,241,821, of which \$81,628 were consumed at home for administration, printing, etc., and \$1,160,193 went abroad to the 136 stations of the 13 mission fields, the division made being as follows:

| | |
|---|----------|
| Africa | \$36,339 |
| China | 300,603 |
| Chinese and Japanese in United States | 16,341 |
| Guatemala | 4,435 |
| India | 189,939 |
| Japan | 89,196 |
| Korea | 88,385 |
| Mexico | 50,027 |
| Persia | 75,623 |
| Siam and Laos | 99,994 |
| South America | 87,317 |
| Syria | 52,933 |
| Philippine Islands | 64,080 |

What Shall be Done About It?

By the last census report of the United States there are nearly 20,000,000 brown-skinned people in the body politic of the United States. They are increasing with great rapidity both in Continental and Insular United States. They present every element of a home missionary problem and a foreign missionary problem. Not only are they a mission field in the abstract sense,

but they demand development of safe, wholesome, Christian citizenship, or they become a menace to our whole nation and will inevitably militate against its power in the evangelization of all foreign heathen nations.

C. J. RYDER.

How to Solve the Negro Problem

A clerical correspondent has recently filled several columns of the *Christian Observer* with an argument proving (?) that the Negro problem can be easily solved by merely raising some \$500,000,000, and therewith shipping the entire 9,000,000 ex-Africans back to their original jungles in the Dark Continent (Kongo Free State preferred). A half-century is allowed for the performance of the herculean task. With a double benefit ensuing, this nation would be forever relieved of annoyance and a standing peril, and the blacks would attain to social and political freedom; and such a host of Christians would in due time redeem Africa, from Cairo to the Cape. For some reason, however, this fervid writer seems to forget that this race doubles its numbers every fifty years, and hence there will be in the given time 18,000,000 to be shipped across the Atlantic at a cost of a round billion. Does he include mulattos of all shades in his scheme?

Y. M. C. A. Work in Greater New York

There are more than forty organizations and 20,000 members of the Young Men's Christian Association in the metropolis. There are 400 secretaries and employees, and 2,800 members are office-holders and committeemen. Its largest building, the Twenty-third Street Branch, cost \$1,600,000, and has 3,600 members. Branch associations are located in all parts of the city, and are extending up into the Bronx and out into the parks of Brooklyn.

Chinese Students in America

A few weeks since the members of the Harvard Summer School, taking luncheon in Memorial Hall, were eye

witnesses to a significant occurrence. Thirty-eight young Orientals entered and were given seats at two of the long tables, where they talked and ate as if fully at home in the celebrated hall.

This is the vanguard of a series of consignments of students which we may yearly expect from China for some time to come. Yuan Shih Kai, the great northern viceroy at the head of the educational movement in China, wishes to send an annual delegation, to be divided between the United States and Great Britain. His example has influenced the viceroy of Nankin to promise to send on a party next year from the Middle Kingdom, and it is quite likely that other governors and viceroys will follow this lead.

These young Chinamen, averaging from eighteen to twenty-four years of age, are with Charles D. Tenney, founder of the Pei Yang Government University of Tientsin, and its president until asked by Yuan Shih Kai to devote three or four years to initiating this movement for educating Chinese youth abroad. They are from the advanced classes of this institution, and will begin their studies at the Harvard Summer School under tutors before facing examinations for different American colleges. By placing them in small groups Dr. Tenney thinks they will come into closer touch with their American fellow-students.

As far back as 1872 a number of boys were sent to this country by the Chinese government to be educated; but they were young, averaging only twelve years of age, and were without the supervision Dr. Tenney hopes to give to these. In 1881 they were recalled, the charge being made that they were becoming "denationalized and losing their sense of propriety."

The present delegation is from five or six provinces. Physically the young men present a great variety of types. They all had their queues cut off and exchanged their Chinese gowns for American suits just before setting forth on their travels.—*Congregation-
alist*.

Canada's Immigration Problem

This spring, according to the *Times* of June 25, there had already entered Canada in May and June 45,000 immigrants, of whom nine-tenths, or 40,000, were British. Let us put the whole number of British immigrants for this year at 60,000—surely less than the probable total. In England, when a movement of the population takes place and fresh clergy have to be provided for, as on the outskirts of our growing towns, it is estimated that one clergyman is needed for every 2,000 people. That is, when they are gathered into streets and roads, and so into small areas. But rural Canada has an average population of less than two to the square mile. Allowing for the lands as yet unsettled, let us allow ten to the square mile in the parts now being settled. We should then have our 2,000 people settled over 200 square miles. On the English scale, several clergy would be required for such an area. Let us say, then, 120 clergy for the new immigrants of this year.—*Greater Britain Messenger*.

Protestant Progress in Cuba

Ninety-five per cent. of the Cubans do not habitually attend any church, says Bishop Warren A. Chandler, of the Methodist Episcopal Church, South. Of the remainder who go to church the bishop is inclined to believe that their sympathies are more nearly with the Protestants than with the Roman Catholics. But Protestantism, upon a general and permanent basis, is of so recent establishment (dating practically from the year 1899), that there are not enough places of worship on the island to meet the demands of the situation. When the Protestant missionaries began their labors, they found the island filled with religious indifference in which there was a considerable amount of downright and outspoken infidelity of the Voltaire type.

Very much the same state of

things continues, tho there are tangible results to be observed for the seven years of missionary effort. The agents and colporteurs of the American Bible Society and the Protestant preachers have scattered among the people tens of thousands of copies of the Bible. Most of these have been sold to people who wished to own them and were willing to pay for them. It is now impossible to get these books out of Cuba, or to restrain the influence of them. With the coming of Protestantism into Cuba has come also a new type of sacred songs. Roman Catholicism has its chants, requiems, and the like, but it has no hymns of joy. These are the peculiar treasure of evangelical Christianity. Thousands of Cubans are now singing these songs. There is no way to estimate the pervasive power of these evangelical hymns.

AFRICA

Great Progress in Africa

Stand with me on the banks of that mighty river, the Nile, in the regions of the Sudan, and picture the meeting of the messengers of God from its source and from its mouth, from Uganda and Cairo, sent there at the invitation of the Egyptian government. There has been nothing like it since the meeting of Stanley and Livingstone in the heart of Africa. Trace that mighty river to its source, and look on those fair provinces, once desolated by the slave-trade and dominated by cruelty and lust, now enjoying peace and civilization under assured British government, with a Christian king, and with an increasing income, testifying of prosperity, as is shown by the welcome fact that the income of the Uganda Railway has exceeded during the past year by more than £50,000 the cost of its working.

SIR JOHN KENNAWAY.

Work Among the Falashas in Abyssinia

A remarkable remnant of Jews, called Falashas, is found in the interior of Abyssinia. Their number about 50,-

ooo, and missionary work has been carried on among them for many years by the missionaries of the London Jews' Society. Since 1868, however, when Magdola was stormed and the missionary martyrs of Abyssinia were liberated, the doors of Abyssinia have been closed to European missionaries. Seven times Flad, the faithful missionary to the Falashas, visited the country between 1870 and 1880, but he was not permitted to settle there, and the faithful followers of Christ among the Falashas suffered much persecution. It seemed as if the religion of Christ would soon perish in Abyssinia, but lo! the Christian Falashas became missionaries to their unbelieving Jewish brethren, and slowly, very slowly, the seed has grown. Occasionally, at long intervals, the faithful Flad, who still lives in Korntal, Wurtemberg, Germany, receives encouraging news from the faithful Falasha laborers. A few weeks ago the mail came, and the laborers in Djenda reported that they had made again four missionary journeys and that four more Falashas had been baptized. There are now 4 stations with 9 missionary laborers—all but one, converted Falashas. The schools are still regarded with suspicion, but many inquiries come to the missionaries. An Italian (or French) Jew has lately made a trip through Abyssinia and worked with great zeal against the Gospel. He promised the Christian Falashas liberal aid if they returned to the faith of their fathers, but met with no encouragement. Finally, he promised to return with two rabbis next year and to teach the Falashas the Talmud, if he could get permission from the emperor. There is a spirit of inquiry abroad in Abyssinia among Falashas and Christians, so that European missionaries are urgently needed. Let Christians pray for the opening of this still closed country.

Catholic Opposition on the Kongo

Letters from Presbyterian missionaries at Luebo express concern as to the methods being adopted by the Roman Catholic missions. The Catholics

are extending their missions in such a way as to almost surround the mission stations at Luebo and Ibanj. It seems that this is done with the consent of the state authorities. The fear is expressed by the Protestant missionaries that some of the converts in villages somewhat remote from Luebo will suffer persecution.

Fine Results at Blantyre

This Church of Scotland mission in British Central Africa continues to be to Mr. McCallum a revelation which he wants to impart to the Church at home. He writes:

This is not a Church for God which is being gathered in some corner. It is a whole nation manifestly, and with perfect deliberation, turning unto the Lord. It is not a few people educated or advantaged to-day: to-morrow a nation educated and intensely Christian will stand forth. I should like to know any chapter of Church history in the early centuries which tells of finer all-round results than what can be seen in the Shiré Highlands as the outcome of 30 years' effort in the name of Christ.

Baptist Work on the Lower Kongo

Rev. J. R. M. Stephens writes that the story of the work at Wathan reads like a page from the Acts of the Apostles. He says:

Nine years ago there was a little church of but 50 members. To-day it is nearly 1,200. Only seven years since there were but 8 evangelists. Now there are 103, and day by day in the villages in which they live the Gospel is proclaimed and schools taught. Of these evangelists 59 are voluntary, and the other 44 are supported entirely by the native church. Since the commencement of the work it has been our principle that the native church shall be entirely responsible for the support of native evangelists, and their contributions last year totalled over 5,000 francs (£200). A large proportion of the evangelists were scholars in the station school, and there learnt to know of the Savior's love and power to save. Through the training there received they had the desire to become preachers to their fellow-countrymen.

Progress in the Finnish Missions

The Finnish missionaries at Ambolanda, German Southwest Africa, suffered greatly through the rising of the Hereros against Germany. Fugitive Hereros came to

King Nehale and excited him so against the missionaries that they were obliged to leave, and ten of them had to remain at Karibibi more than nine months. Missionary Liljeblad and his wife were kept in prison by the King of Oniandjera for eight days, and King Nande of Ukuanjama, once favorable to Christianity, became quite hostile. To these great difficulties were added long famine and much disease. Yet, 16 heathens have recently been baptized at Ontananga and 32 are receiving instruction.

The Garenganze Mission

Mr. Fred S. Arnot writes of the Garenganze field in Africa, first opened by him:

Five recruits sailed for West Central Africa in May, including Dr. Sparks, of Bath, England, our third doctor. Reports from the field are most encouraging. A new station is about to be opened at Borden Craig, between the Garenganze and Lurali fields. This will make the tenth station in the line from east to west.

ISLANDS OF THE SEA

The American Board in Micronesia

The experience of the past year has demonstrated to the American Board that the annual cost of maintaining the new *Morning Star* is too great to warrant continuing her in service. Contrary to all expectations, it has been found that coal can not be obtained at Ponape or Kusaie except at prices which are practically prohibitive. The vessel has therefore been sold.

A proposal, favored by some missionaries in Micronesia, was also made that the whole work in the Gilbert Islands be transferred to the care of the London Missionary Society, which already has a successful mission in the southern section of the group. That society owns a large vessel, *The John Williams*, sailing annually from Sydney, Australia, and touching this island group. The Gilbert Islands are now British territory, and it was hoped that the London Society, in view of the large Arthington bequest it has received, would take under its care the

whole group. Tho the American Board proposed to make an annual subsidy in aid of the Gilbert Islands work, the London Society, for financial reasons alone, has felt constrained to decline the proposal. Now several of the missionaries who have labored for the Marshalls and the Gilberts are strongly persuaded that it is inexpedient to take the students from these groups to Kusaie for education, but that the work should be conducted within the two groups, the missionaries residing in the midst of them. English and German companies are establishing commercial lines for regular communication between Australia, Hongkong, and the island groups of the Pacific, and it is reported that there are vessels of small tonnage which can be chartered for service at reasonable rates. If the training-schools for the Marshall and Gilbert Islanders should be established within these groups, and not as of old, on Kusaie, there would be no necessity for the annual transportation of so many scholars from their native islands to a distant high island. Some missionaries suggest also that should launches be supplied in each of the groups, it might be possible to accomplish satisfactorily all the needed work by the use of the steamship lines, supplemented by the use of chartered vessels for from two to four months in the year. Whatever plans may be eventually adopted, it is to be understood that there is no intention on the part of the American Board to leave unprovided for the Missionary work in Micronesia.

MISCELLANEOUS

May His Tribe Increase

Oncken was a servant, bookseller, and tract distributor. With 6 others he organized a church in a shoeshop. He went forth visiting every part of Germany, scattering Bibles and tracts and gathering converts into churches. In twenty-five years this was the result of this work: 65 churches and 750 stations, from 8,000 to 10,000 members, 120 ministers and Bible readers, Bibles and scattered tracts by the million, and

50,000,000 had heard the Gospel. Give us 250 such men as Oncken, and in a quarter of a century we can not only organize 16,000 churches with 2,500,000 members, but may preach the Gospel to every soul on earth.

A Full Day of Prayer for Missions

The fact that it proved possible to arrange for a continuous service of intercession on behalf of foreign missions during a whole day in an English cathedral is a welcome sign that the Church of England is beginning to recognize its corporate responsibility in relation to foreign missions. On May 28 a day of intercession and thanksgiving in Manchester cathedral began with a celebration of the Holy Communion and ended with a service of thanksgiving. Continuous prayer was offered by a large number of worshipers, and addresses were given from time to time by representative missionaries and mission workers. We are glad to learn that it is proposed to arrange a similar service in future years, and we trust that it may not be long before such a service is established as an annual event in every English cathedral.

The White Man's Burden

Mr. Bryan, at the Fourth of July celebration in London, read an admirable address on the above topic, in which he set forth five blessings which the Christian nations should carry to the rest of the world: "education, knowledge of the science of government, arbitration as a substitute for war, appreciation of the dignity of labor, and a high conception of Christian manhood."

Triumph of the Bible

Eleven new languages were added to the Bible Society's list during the year ending March 31, 1906. Five of these have been undertaken since 1906 began. This accession brings the number of languages in which the translation, printing, or distribution of the Scriptures has been promoted by the Society up to 400. Four of the

new editions belong to Asia, 3 to Africa, 3 to Oceania, and 1 to America. The total number of volumes issued last year was just under 6,000,000.—*Bible in the World.*

OBITUARY

C. F. Whitridge, of Melbourne

Mr. C. F. Whitridge, secretary of the mission at Melbourne, Australia, has been suddenly taken away from his earthly service in behalf of China, by typhoid fever. The loss is a great one of the China Inland Mission, and particularly to friends in Australia who served so willingly around his person.

Dr. Roderick Macdonald, of China

The sad news has arrived that Dr. Roderick Macdonald, the well-known Wesleyan medical missionary, has lost his life through a savage attack by Chinese pirates. These men made a sudden onslaught on a British steamer, and the captain was shot in the stomach. Dr. Macdonald was attending to the wounds when he in turn was attacked and thrown to the deck. While he was thus prostrated the pirate leader fired at and killed him. Dr. Macdonald was the brother of Rev. J. A. Macdonald, formerly of the Wesleyan body, and now a missionary in India.

Bishop Bompas, of Canada

One of the missionary leaders in the farthest outposts of the vast domain to be won for Christ passed away when the venerable Bishop Bompas, who for 40 years labored with rare devotion in the Great Lone Land, passed away. Since his consecration as first Bishop of Athabasca in 1874, he never once revisited his native shores. After Bishop Stringer had succeeded to the vacant See of Selkirk, from which the Bishop resigned in January, the Bishop and Mrs. Bompas decided to remain in the Far Northwest, continuing their ministrations as strength permitted. But the home-call came quickly, and this revered friend had the desire of his heart in laboring to the last moment of life for the spiritual welfare of his

beloved Indians. To them he has been a true father in God, and his name will be surrounded with fragrant memories.

Bishop Bickersteth, of London

The loss which the English Church Missionary Society sustained on May 16, when the saintly Bishop Bickersteth passed away, can best be appreciated by those who know how long and intimately he was associated with its work. Born in 1825, when his father had been 10 years on the Society's secretarial staff, he was made a life governor at his birth, and developed into one of the Society's most ardent supporters, rendering service not only by suggestions and powerful appeals, but by acts of generosity which called forth sympathy and support. Among the outstanding features of Bishop Bickersteth's connection with the C. M. S., was his successful appeal for the gifts by which the new wing of the C. M. House was erected in 1885, and the raising of the Society's income by "half as much again." Not only did he visit India, Japan, and Palestine, but had the joy of seeing a sister, niece, and three nephews on the roll of C. M. S. missionaries laboring in India and Uganda, while his son, Edward Bickersteth, was the second English Bishop in Japan.

Rev. Thomas Smith, of Edinburgh

Dr. Thomas Smith, who died recently, was, at his death, nearly 90 years of age. He is "the last of the Disruption Worthies" of Scotland. He joined the Calcutta mission of the Church of Scotland in 1839, and was associated with Dr. Duff in the Mission College there, until 1843, when they sided with the Free Church and established another college. For 10 years he edited *The Calcutta Review*. He retired from India in 1858, and was for 20 years minister of a mission church in the Cowgate, Edinburgh. He succeeded Dr. Duff as Professor of Evangelistic Theology in the New College, Edinburgh, in 1880.

Saubertzweig Schmidt, of Berlin

The Berlin Missionary Society has suffered a great loss in the death of its Mission Inspector, Saubertzweig Schmidt. Himself the son of a missionary, and born in Amalienstein, Cape Colony, in the year 1859, Mr. Schmidt received his theological education in Germany and, after a 13 years' pastorate, entered the service of the Berlin Missionary Society in 1897. After 6 years of great usefulness as teacher in the Missionary Institute, he was sent out to visit the stations of the Society in South and German East Africa. His reports and letters from the journey were wonderfully interesting and strengthened the missionary zeal at home, while his Christian love and patience cheered the lone workers among the black heathen. After a short rest at home, he started upon a tour of inspection of the work of the Berlin Society in China. The hardships of the trip were great, and he succumbed to them on May 15, just as he was ready to return to Germany after the completion of his task. He was a highly-talented, most industrious and experienced worker, whose Christian character commanded the respect of all, Christians and heathen, with whom he came in contact.

Budgett Meakin, of London

J. Edward Budgett Meakin's recent death, in his fortieth year, takes away another warm friend and advocate of missions. He traveled extensively in mission lands, and lived 10 years as a journalist in Tangier, and afterward, by many visits to North Africa, he acquired a good knowledge of Moorish life, and has written and lectured very effectively on such subjects. Latterly he has given a great deal of attention to the betterment of the poor in England, and acted as special correspondent of the *Tribune*. His home has been a tarrying-place of many friends of missions, and his loss is widely felt.

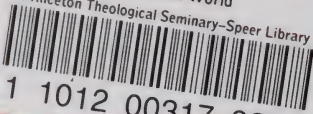
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